A CAVEAT AGAINST Covetousness,

OCCASIONED

By some scandalous and pernicious Fruit of it, in one amongst us, whose heart went after it.

Written for Admonition to others,

BY

CHARLES PHELPES.

1 Tim. 6. 9, 10. *But they that will be rich fall into temptation, and a snare, and many foolish, and hurtful lusts, which drown men in destruction and perdition; For the love of Money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves thorow with many sorrows.*

Joh. 8. 7. *He that is without sin among you, let him first cast a stone at her.*

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CAVEAT

TO THE

READER

In General,

And especially to such as have heard the Father, and been taught by him as the truth is in Jesus, and know that he is indeed the Christ, the Savior of the World.

THE ensuing Treatise was at first intended onely for mine own private use, and the helpfulness of such as by the providence of God are committed to me to bring up in the Nurture and Admonition of the Lord; and though I was urged by the perswasion of some to make it publique, yet it prevailed not with me, considering mine own great weakness, and unmeetness, and that another had intended, if God preserved him, and gave op-

portunity to have a blow at this root of all evil, to wit, *Covetouſneſs*, who was more abundantly fitted of God, and prepared to every good word, and work, and faithful in the Lord; But now I conſented, and was willing to do that which formerly I knew not how to think of; The Reaſons which ſwayed me at laſt hereto, were

1. And principally, becauſe the Perſon before referred to, who, in the latter end of the Preface to his Treatiſe, Entituled, *Fornication condemned*, ſignified his intention to diſcover the ſinfulneſs of this Sin, I mean, my deareſt Brother, and moſt faithful Helper in the Lord, *Thomas Moor* Junior, was removed and taken from the earth, and died in the Lord, before he had accompliſhed, or begun to accompliſh what (as to this particular) was upon his heart: His dayes are paſt, his purpoſes broken off, even the thoughts of his heart, as *Job* 17. 11. he reſts from his labours, and his works follow him, and ſhall be remembred and recompenſed in the reſurrection of the Juſt; For the iniquity of our Covetouſneſs God was wroth, and ſmote us, in taking away that merciful man, that man of kindneſs and godlineſs from amongſt us. See and compare *Iſaiah* 57. 1. with Verſe 17. To him to live was Chriſt, and to die gain, and it is far better with him that he is departed, and is with Chriſt, than to have continued longer in the fleſh; nevertheleſs to have abidden in the fleſh had been more needful for us that our rejoycing might have been more abundant in Chriſt Jeſus, and this mercy we might have enjoyed had our Converſation been as be-

becometh the Goſpel of Chriſt, as *Phil.* 1. 21-27. He might have been reſtored to us again, had our Converſation been without Covetouſneſs. See *Heb.* 13. 5. 19. Our wayes, and our doings have procured this ſevere teſtimony of diſpleaſure to our ſelves, this is our wickedneſs, becauſe it is bitter, it reacheth even to the very heart; My bowels, my bowels, I am pained at my very heart, my heart maketh a noiſe in me, I cannot hold my peace, becauſe thou haſt heard, O my Soul (in this ſtroke) the ſound of the Trumpet, the Alarm of War. Compare *Jer.* 4.18-21. with Chapter 6. 13-15. Wo unto us that we have ſinned; that though we have ſitten before God as his people, and heard his words, (yea have been hearers, made a trade of it) and this his ſervant hath been unto us as a very lovely Song of one that hath a pleaſant Voice, and could play well on an Inſtrument, for we heard his words, yet have not done them, our heart hath not been eſtranged from its luſt, but hath gone after its Covetouſneſs, and therefore God hath begun to make us deſolate, and to know (by his deprivation) that a Prophet hath been amongſt us. *Ezek.* 33. 29-33. He is now taken from the evil, and there is no work, nor device, nor knowledge, nor wiſdom in the grave, where he is, and whither we are going; He hath no more a portion for ever in any thing that is done under the Sun, nor ſhall he return to perfect any thing left undone. Now then that I might execute the Will of the Deceaſed (though moſt unworthy) I have done what I have done.

2. Upon the former account, and in concurrence with

with him that is now removed, I have committed this to publick view, becauſe I judge that the evil herein warned of, is not onely very hurtful and pernicious in it ſelf, and provoking to the eyes of Gods glory, (as I have endeavored to demonſtrate) but alſo (as I fear) very much enclined to, and entertained, not onely by ſuch as have a form of godlineſs upon them, and deny the power thereof, but by ſuch alſo as have known, and believed the love that God hath manifeſted to us, in ſending his Son to be the Savior of the World; Oh that their hearts were not too generally inclined to it, yea that this ſpot, which is not the ſpot of Gods children, were not in its fruits ſo eaſily diſcernable upon them, that it may be found without ſecret ſearch, ſo as that they teach the wicked ones their ways, and ſtrengthen the hands of evil doers. I have a little obſerved of late, and ſeen ſomewhat of it (if I be not deceived, Oh that I may be miſtaken in it) ſome grievous, and ſadning evidences of it in Gods pleaſant plant; not only in the great miſcarriages of one, which occaſioned the conſidering this place of Scripture, but in others alſo; in ſome, leading them in ſtead of taking wrong, and ſuffering themſelves to be defrauded, to do wrong, and defraud, and that their brethren, and others alſo, and that before the unbelievers, even in their view and preſence, cauſing them to open their mouthes wide againſt the Name of God, and his Doctrine, and ſtumbling and offending the weak, 1 Cor. 6. 1-9. In others, hindring them from ſuch a promoting the things of Chriſt, and endeavoring the good of their brethren, in their word, as their hearts have been ſet for, and inclined unto, becauſe their expectations have not been

been answered in the conveniences, and accommodations of the things of this present world; In others, in shutting up the bowels of their compassions when opened, and not remembring to shew mercy, but even adding sorrow to sorrow, and increasing affliction to the afflicted, *Psal.* 109. 16. *Job* 6. 14.--27. and 24. 21. In others, intangling them so with the affairs of this life, that they cannot wait upon the Lord with his people without distraction, and so not please him who hath chosen them to be soldiers, 2 *Tim.* 2. 3, 4. I might add more, and have spoken more particularly, but that I love not, on this subject, to speak so openly; *Oh tell it not in* Gath, *publish it not in the streets of* Askelon, *lest the daughters of the Philistines rejoyce*; Now to this end that I may be some way instrumental to to the awakening my self and others, to search, and try our hearts and ways, even to search them as with a candle in the light of Gods testimony, diligently and narrowly to search into them, that we may, if this iniquity be in our hearts and hands, put it away; I have therefore been willing to become a fool, Oh that I could truly say, for Christs sake.

3. Because (as the consequent of the former) I am even afraid, lest Gods judgements should be further poured forth upon us, even such, and of such a nature, as in which he will turn the Songs of the Temple into howlings, and send a famine of hearing the words of the Lord, (as is after said) I am perswaded this iniquity retained and served, and the fruit thereof, in saying to those that prophesie, *Prophesie not to us right things, speak smooth things*, &c. hath already provoked God to make breaches amongst us, and to order it in his pro-

providences, that ſome of theſe faithful ones ſhall no more propheſie, that others ſhall not take ſhame: and it ſeems to me, as if God were ſtill threatning to take away his tabernacle, as of a Garden, and to deſtroy his places of the aſſembly; for the iniquity of our covetouſneſs he is ſtill hiding himſelf, and is wroth, *Micah* 2. 2. 6-11. Oh that we may conſider it, ſo as to flee it, before the decree bring forth, and the day paſs as the chaff, that yet he may turn away his diſpleaſure, and comfort us according to the days wherein he hath afflicted us; Or however we may be hid in the day of the Lords anger, and he may be a light to us when we ſit in darkneſs.

As to my own weakneſs, I acknowledge that the ſhame of my face doth cover me, and I have cauſe to cry out, My leanneſs, my leanneſs; but yet there is mercy and grace with him to whom I ſhould ſtudy to ſhew my ſelf approved; it ſhould be a ſmall thing with me to be judged of men, or of mans day; its not he whom man commends, is therefore approved, and no matter though men curſe, if God bleſs; Oh that I may have to do with him with whom is forgiveneſs, that he may be feared; and that he would pardoning, and healing whatſoever he ſees amiſs in me, proſper this work, is the deſire of him who is

April 30. 1668.

The moſt unworthy of the leaſt of Gods mercies, and unskilful in the word of his righteouſneſs,

Charles Phelpes.

A Caveat

A Caveat againſt Covetouſneſs.

LUKE 12. 15.

And he ſaid unto them, Take heed and beware of Covetouſneſs; For a mans life conſiſteth not in the abundance of the things which he poſſeſſeth.

WHile our Savior in the foregoing part of the Chapter, was (as we may ſee) inſtructing, and encouraging his diſciples, not to be aſhamed of the Teſtimony of the Lord, but to be partakers of the ſufferings of the Goſpel; according to the power of God, as 2. *Tim.* 1. 7, 8. One of the company ſaid unto him, *Maſter, ſpeak to my Brother that he divide the inheritance with me.* Verſ. 13. It ſeemes the perſon thus ſpeaking had ſome good eſteem of our Savior, by the Title he gives him, and matter he commits to him; To which requeſt our Savior anſwers.

1. Particularly to the man himſelf: And he ſaid unto him; *Man, who made me a Judge, or a divider over you?* He would not own, or exerciſe any ſuch authority as he was a Peace-preacher, and while in a mortal body; he would not take upon him to divide the difference, or determine what appertain'd to one, or to the other, though requeſted by one party; For his Kingdom was not of this world, *Joh.* 18 36. Nor did he ſeek for, nor would accept of any worldly greatneſs, while here; Yea when they would have come by force, and have made him king, he departed again into a mountain alone, *Joh.* 6. 15. and inſtructed his diſciples that they ſhould not ſeek for ſuch worldly greatneſs, as the Kings of the earth may lawfully have, and exerciſe. *Math.* 20. 25, 26. *Luk.* 22. 24. 26. How unlike to our Savior is he that pretends to be his Vicar, and would be accounted the Head of the Church on earth, who not only judges of private matters when deſired by one party, and divides to others equal-

ly their rights; but converts the revenues of others to himſelf, depoſes Kings, and acquits their Subjects of their obedience to them, and diſpoſes their kingdoms to others; Yea and cauſes their lives to be taken away, and ſo exalts himſelf above all that is called God, or that is worſhip't. And how unſutable to the inſtructions of our Savior to his diſciples, is the exerciſe of the Synagogue of Satan, the Mother of harlots, and her Daughters; who inflict mulcts, and outward puniſhments on thoſe that tranſgreſs their law, and are more ſtrict in puniſhing the breach of them, then of his, who is the onely head, and husband of his body the Church.

2. Our Savior gives anſwer to this mans deſire more generally, and for inſtruction to others in this 15. verſe, *And he ſaid unto them*, &c. And in this he includes his diſciples as directly ſpoken to, or however ſpeaks in their hearing, and that for their admonition alſo.

From the occaſion of the words we may note,

1. In that this man now makes this requeſt to our Savior, it may teach us; That while men ſit before Chriſt as his people, and are among thoſe that hear his word, yet their heart may be far removed from him, and from his teachings. *Iſay.* 29. 13. it may be wandring after it's covetouſneſs, *Ezek.* 33. 31-33. While the outward man is preſented before the Lord, and therewith a man profeſſedly waits upon him; Yet the heart, and deſire may be ſet upon, and wandring after other things, it may be led away with divers luſts from the mindfulneſs of what is declared; and thereby advantage is given to Satan to ſteal away the word of the Lord; Yea he now eſpecially watches for ſuch an advantage, and is very buſy that he may take away that which was ſown in the heart, leſt they ſhould believe, and be ſaved; For the Goſpel is the word of faith, which would, were it retained, worke faith, and ſo ſave them; *faith cometh by hearing, and hearing of the word of God*, Luk. 8. 12. Great need have we therefore to take heed how we hear; to keep our hearts with all keeping, when ſuch a price is put into our hands, leſt what we have heard ſlip away, or be taken from us.

2. In that this man adds this deſire after thoſe inſtructions, and admonitions given by our Savior to his diſciples, we may learn; That ſuch is the deceitfulneſs of that ſin that dwelleth in us, that it will lead us to pervert what is right, and ſo it becomes

comes unprofitable to us; It appeares that this person was convinced by our Saviors discourse, that he was a good, and upright man, and one to whom he might commit his matters in this particular, and from whom he might expect what was just, and equal, and therefore he thus requests, *Master speak to my Brother*. This he would not have committed to every one; but perceiving he spake the words of truth, and soberness (though not enough setting his heart thereto) he pursues his own evil design, under pretence of liking, and esteeming our Savior, and owning himself as his disciple; Thus also those men who haveing seen our Saviors Miracle of the loaves, and were thereby convinced, and confessed that he was of a truth that Prophet that should come into the world; yet perverting what was right, in stead of receiving the law from his mouth, they were seeking meat that perisheth, and therefore would have taken him by force, and made him King; that so having such a mighty one over them, they might have been delivered from their enemies, and injoyed outward peace, fulness, and prosperity, and been the head of the nations round about them, *Joh.* 6. 14. 15. See also, *Joh.* 6. 24-27. Even so at this time, as it was then so it is now: many that are in some measure convinced of the goodness, and truth of the glorious Gospel, and have some esteem of his disciples who walk in Christ as they have received him, may yet carry on a selfish design; they may, while they hear Christ's words, and frequent the assemblies of his people, seek meat for their lusts, and be pursuing some by-end of their own.

3. In that the man thus vents forth his covetous desire, after our Savior had thus spoken to his disciples, it may admonish us, not to condemn the Gospel, or declarers of it, because still the heart of those that hear are inclin'd to covetousness; For Christ may labor in vain, and spend his strength for nought, and in vain, *Isa.* 49. 4. 5. And so may his servants also do, *Gal.* 4. 11. *Phil.* 2. 16. How many were there that heard our Savior, before he was delivered into the hands of men (yea and many might hear him gladly) who yet received not his grace, or received it in vain, and therefore they joyn'd with those that apprehended him, *Matth.* 26. 55. This is an evil way, to condemn the Gospel of Christ, or his disciples, because of the miscarriages of those that hear it, or come amongst them; and walking herein, men

condemn the generation of the juſt; yea and Chriſt himſelf, and his Apoſtles: nor is this a good way to judge of doctrines, *viz.* by the demeanours of thoſe that hear them, but to bring all to the light, to the Law, and to the Teſtimony, 1 *Joh.* 4. 1-3. 6. *Iſa.* 8. 20. Thoſe that hear the inſtructions that cauſe to erre from the words of knowledge, may have a form of godlineſs upon them, they may appear righteous before men, as the Phariſees new, and old, and yet the leaven and doctrine they imbrace be hypocriſie; And on the other hand there may be many tranſgreſſions found with thoſe that hear the Goſpel, and yet it is a doctrine according to godlineſs; Yea there may be great miſcarriages found with ſuch as have formerly obeyed from the heart the form of doctrine delivered to them, when the things they have heard have been let ſlip, and yet ſtill the Goſpel is the Goſpel of God, preached according to his commandment; giving a faithful diſcovery of him in Chriſt, and leading to him; and which he will own, and preſerve from this generation for ever: And if while we ſeek to be juſtified by Chriſt, through faith in his blood, without the works of the law, we our ſelves are found ſinners, is Chriſt therefore the Miniſter of ſin? God forbid, *Gal.* 2. 17. Or is his Goſpel a doctrine of unrighteouſneſs, and ungodlineſs, becauſe thoſe that believe it, believe it in vain? No: Far be it from us that we ſhould blame it. And yet this is the way, and manner of the world, yea and of the ſaints of the world alſo, to lay the fault upon the Goſpel of the grace of God, as preached in the words that the Holy Ghoſt hath taught, if any of thoſe that hear it turn aſide to crooked pathes, as if it were a doctrine of licentiouſneſs, and opened a gap to all profaneneſs and wickedneſs; ſuch reproaches (it may ſeem) were caſt upon it, as preacht by the Apoſtles, as if men might continue in ſin, either becauſe grace had abounded, or that grace might abound, *Rom.* 3. 5-8. & 6. 1. Though yet there is no doctrine doth ſo much ſhew the vileneſs of our ſins, and the vanity of all idols, as this, in the faithful declaration of it; This ſhews the odious and provoking nature of our natural vileneſs, and filthineſs, and the abominableneſs of continuing therein after grace vouchſafed, and the neceſſity of our being waſhed, without which no man ſhall ſee the Lord, in witneſſing of Chriſt, and ſhewing that there was no other way to purge ſin away from before the preſence of God, then by the abaſement of the Son of God; he muſt needs have ſuffered, and be raiſed again, or other-

otherwise we could not be brought back to God, nor could there have been any fountain opened for our washing, but at this dear Cost, and that his end in giving himself for us was, that he might deliver us from this present evil world according to the will of God, and our Father. Oh how shall they that are dead to sin (this way) live any longer therein; know ye not that so many of us as were Baptized into Christ (washed into union and fellowship with him) were baptized into his death (into the knowledge and acknowledgment of his death, in which we see the greatnes of his sufferings, that he might take away our sins, and become a fountain thorow his blood for our washing, and cleansing, *Rom.* 6. 2. 3. 1 *Pet.* 4. 1-3. *Rom.* 8. 3. 4.) And yet mean time, they that reproach this worthy name, as if it encouraged men to continue in sin; and especially such as deny the grace of God in Christ to Manward, these new Pharisees, they overlook the direct fruit of their damnable heresies, in which they deny, and teach men to deny the Lord that bought them; I mean those Doctrines in which they teach that Christ dyed not for all, nor by the grace of God tasted death for every man; but onely for some elect ones (as they say) who shall certainly be saved in conclusion, and be overcome by an irresistable power; and as for the rest they are reprobated, or at least past by, so as there is no true, and saving grace vouchsafed to them, and therefore they must in the issue necessarily perish. Doe not these apprehensions received, and heartily digested, lead men thus to reason? If I be elected, or of that elect number for whom Christ dyed, I shall infallibly be saved, and brought in by an irresistible power, and till then I cannot come in, and therefore till then I had as good walk according to the sight of mine eyes, and imagination of mine heart, I shall have life in conclusion; And if not, if I be reprobated, or past by, how then can I live? surely this is the evil fruit of that root of rotteness; And yet as it was with the Pharisees of old, who charged Christ with being a blasphemer, and what he said with blasphemy, while they themselves were indeed such, and guilty thereof; so it is now with these new ones; they fault the Gospel of Christ, as preached by him, and the Apostles, as that which gives incouragement to walk after the flesh, whilst, in truth that is the issue of their false doctrines; this way of the old Pharisees was their folly, and yet their posterity, the new ones, approve their sayings; such are

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to be pittyed, and prayed for, that their eyes may be opened; for many of them have a zeal of God, but not according to knowledg, *Rom.* 10. 1, 2, 3. But this is their manner, when ſuch as are hearers of the Goſpel miſcarry: and woe to the world, becauſe of offences, it's a great judgment to them, when God permits, and orders ſuch ſtumbling blocks before a people, and the Father, and the Sons fall together upon them, *Jer.* 6. 21. But though *Iſrael* thus play the harlot, let not *Judah* offend, let them not have low thoughts of the Teſtimony of Jeſus, becauſe there are ſuch ſpots found on ſome that joyn with them, as are not the ſpots of his people; but rather love his law more abundantly, by how much the more others make it void, and ſo receive it to purpoſe, that they may give none occaſion of offence, *but that men ſeeing their good works, may glorify their Father which is in Heaven*, 1 Cor. 10. 32. Math. 5. 14. 16. 1 Pet. 2. 11- 18, and 3. 16.

4. In that our Savior gives this admonition not to the man onely who made this requeſt, but to others alſo, we may learn; That when miſcarriages are found with one that heares the word, there is occaſion given to warn others alſo, and that all of us ſhould (inſtead of judging the law of liberty) take warning, and beware of that evil root which brought forth ſuch pernicious fruit in one amongſt us; Thus our Savior by occaſion of the young mans departure from him, as the iſſue of his Covetouſneſs admoniſhes his diſciples, *Mark.* 10. 17-24. ſee alſo *Math.* 16. 22-27. Oh let us ſo conſider the tranſgreſſions of others as to receive inſtruction, that we may fear, and do no more ſo preſumptuouſly. The fall of Gods people in former times are therefore recorded, not that we ſhould imitate them, or boaſt againſt them, as if our mountain were ſo ſtrong ſetled that we could never be moved, but for our admonition, leaſt we fall after the ſame example of unbelief, *Rom.* 11. 18- 22. 1 *Cor.* 9. 27. and 10. 1-12. *Heb.* 4. 1-11. Be we not high-minded, but fear; For we have ſin alſo dwelling in us, and have ſinned, and if we have been preſerved from ſuch groſs evils as others have been polluted with, 'tis by grace we are ſaved, and that excludes boaſting and high-mindedneſs every where; And let us be warned on ſight of others evils to beware of that which hath occaſion'd their wandrings, for otherwiſe our evils will be aggravated if when we ſee the falls of others, and the bitter fruit thereof, we conſi-

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der not our ways, ſo as to turn our feet to his teſtimonies, *Jer.* 3. 7-11. *Zeph.* 3. 6-7.

5. In that our Savior on this occaſion ſo largly inſtructs, and admoniſhes this man and his diſciples, &c. it ſhews that he knows how to bring good out of evil, to cauſe the wrath of man to praiſe him, &c. *Pſal.* 76. 10. And to make the miſcarriage of thoſe that hear him of bleſſed uſefulneſs to themſelves, & others; This is not the fruit of their wandring, but of his graciouſneſs to man, and more abundant kindneſs, and pity to his little ones, (who after taſtes of his graciouſneſs have back-ſlidden) while he is waiting upon them, that he may be gracious to them; He needed not this mans venting forth his covetous inclination to the occaſioning theſe Inſtructions, for he knew before what was in his heart, but he takes occaſion thereby to magnifie the greatneſs and cordialneſs of his love; even as in our firſt departure from God in *Adam*, he took occaſion to ſhew forth his grace toward us, ſo as that where ſin abounded, grace abounded much more, ſo he doth ſtill, while called to day; he doth permit men ſometimes to fall, when they have hardned their hearts againſt the reproofs of Inſtruction, and to reap ſomewhat of the fruit of their former ſtiff-neckedneſs, that they may ſee what an evil and bitter thing it is to forſake him; and yet brings light out of darkneſs, and is graciouſly creating the fruit of his lips, *Peace, Peace to him that is far off, and to him that is nigh*, and will heal them. So that ſuch may ſay, *Thanks be to God, they were the ſervants of ſin, but have now from the heart obeyed that form of Doctrine delivered to them*, Rom. 6. 17. Thus he ſuffered *Peter* (when he would not be admoniſhed) to deny him, that he might, ſeeing ſomewhat of the evil fruit of his confidence, be broken off there-from, and have pride hidden from him, and not truſt again in his own ſtrength. See alſo *John* 6. 30- 60. and 20. 25- 29. and 3. 4- 21.

6. In that our Savior doth not ſimply admoniſh of this evil deſire of the mans as vented forth, but of the root of it, he doth inſtruct us, not onely to cut off the ſuperfluous branches, but even to lay the Axe to the root of the tree, *James* 1. 21. But to this more may be ſaid hereafter.

In the words themſelves we have,

1. An Admonition which our Savior gives; *Take heed, and beware of Covetouſneſs.*

2. A Motive, or Argument which he lays down, to ſeal home

the

the Admonition; *For a mans life consisteth not in the abundance of the things which he possesseth.*

From the whole Verse we shall note,

1. That those that hear the Word need to be admonished to take heed, and beware of Covetousnes.

2. That they may take heed, and beware of it in the light and strength of Gods grace.

3. That the consideration of this, that a mans life consists not in the abundance of the things which he possesseth, is also proper, as viewed in the glorious Gospel, to move us to take heed, and beware of it.

1. That those that hear the word need to be admonished to take heed, and beware of Covetousnes.

That this may be of some usefulnes to us, consider

1. What this Covetousnes here admonished of, is.

2. What contained in the admonition, *Take heed, and beware of it.*

3. We shall demonstrate it; that they need, and shew wherefore they need to be admonished of it.

1. What this Covetousnes here admonished of, is.

We shall first shew what it is not.

1. It is not a serving God in those works of his providence he gives us to be exercised in here under the Sun, and diligence therein; though in so doing we may be serving our Covetous inclination; Yet we are not forbidden to exercise our selves in any honest Trade, Way, or Imployment, though in all our conversations to beware of this iniquity: God appointed to man some exercise to be exercised in while he was in the state of innocency, namely, to dres, and to keep the Garden, *Gen.* 2. 15. And hath since given a travel to men to be exercised in, *Exod.* 20. 9. *Eccl.* 3. 10. And warnes of idleness, and slothfulnes, and shews the evil nature, and fruit of it; Yea and there are commandments given by the Lord Jesus to the believers, *that if any would not work, neither should they eat,* &c. *Rom.* 12. 11. 2 *Thes.* 3. 10. *Tit.* 3. 14. Yea and the Apostles, and their fellow-laborers did worke, and so make themselves an ensample to the beleivers to follow them, 1 *Cor.* 4. 11. 12. 2 *Thess.* 3. 7-9. And not onely is such instruction, and example given to the believers in general, but to the Elders of the Church of *Ephesus*, how that so labouring (as the apostle had done) they ought to support the weak,

weak, *&c. Acts* 20. 28-25. Yea our bleſſed Savior hath given us an example, who was not onely the reputed Son of a Carpenter, but a Carpenter alſo, *Mark.* 6. 3. *Luk.* 2. 51.

2. Nor is it a deſiring of him thoſe things that are needful for our chearful ſeeking after, and glorifying him; in order thereto we may deſire ſuch meat, drink, cloaths, and ſuch a proſpering the work of our hands, as may conduce to our hallowing of his name, and to ſuch an end he hath inſtructed us in that doctrine of right prayer to ſay, *Give us day by day our daily bread*, Phil. 4. 6. Though yet in ſuch deſire alſo Covetouſneſs is to be watcht againſt in the light of the Lord, and we to be ſubmitted to God, and his infinite wiſdome, and faithfulneſs, who knows what is moſt conducible to ſuch an end better than we do; and therefore are we willed by the mercies of God to preſent our bodies to him, to be ordered by him as he ſees good, and taught to pray, *Thy will be done, &c. Give us this day our daily bread*, *Math.* 6. 10, 11. *Phil.* 4. 5, 6, 7. *Pro.* 30. 8, 9.

3. Nor is it all coveting that we are admoniſhed of, or of all that which is ſo called; we are inſtructed to Covet earneſtly the beſt gifts, 1 *Cor.* 12. 31. and 14. 39. There are alſo the luſts of the ſpirit, effected by ſpirit in the Teſtimony of Jeſus in the ſpirit of the believer, and ſo the ſpirit luſteth againſt the fleſh, *Gal.* 5. 17. The new ſpirit and heart of the hearty believer, from the diſcovery, and beholding of the excellency, and comlineſs of Chriſt, his love, and lovelineſs, and having taſted of his graciouſneſs, as a new born babe deſires the ſincere milk of the word; it earneſtly deſires more to know Chriſt, win him, and be found in him, to be conformed to him, and clothed on with the fruit of his righteouſneſs; it pants after, and thirſteth for God, even the living God, and longs, and luſts for him, to ſee further his glory, and power in the Sanctuary (in his Son, and in the aſſemblies of his hidden ones) even as thoſe that cannot be ſatisfied without wiſdom, they (while walking in the ſpirit) ſeek it as men ſeek ſilver; this the one thing they deſire, and for which they have counted, and do count all other things as loſs, and dung, in compariſon thereof; and in perſuing after it, and to the promoting of it, nothing they ſuffer moves them, nor count they their lives dear to themſelves, that they may more know and be made partakers of Chriſt. Oh that we were filled more with theſe luſts of the ſpirit, and were more coveting

those excellent things, that durable riches, and righteousnes in Christ, *Psal.* 27. 4. and 42. 1,2. and 63. 1-8. *Pro.* 2. 2-6. and 8. 18. *Gal.* 5. 16,17. *Phil.* 3. 8-10.

But the Covetousnes here admonished of, is

An affection, and lust of the flesh, in which a man doth love this world, and the things thereof, and (not content with Gods provision, allowance, and gift) doth greedily desire after more of it, that he may be rich in, or toward himself.

1. I say, it is an affection, and lust of the flesh, as distinguished from, and opposed to the lusts of the spirit (as before) and so to shew unto us whence it springs, namely, from the flesh, the carnal minde, or wisdom of the flesh, which is sometimes called Covetousnes, and so opposed to Gods testimonies, which is the wisdom from above, to shew the nature of it, and that it is the source, and fountain of this corrupt affection, and lust, *Psal.* 119. 36. For from this corrupt fountain, this iniquity proceeds, even from that wisdom which is not from above, it descends not, or comes not down from the Father of light, but ascends out of our hearts, and is earthly (affecting, and lusting after, and leading us to love, minde, and savour earthly things) sensual (leading us to judge according to outward appearance, and to look upon, and mind seen things which are temporal, and to live by sight, or sense, as opposed to the living by faith) and Deviliſh (as being that which we received from him and are therein like to him, leading us to aspire after an equality with God, and to have a selfe-sufficiency in our own hands, and to that end to worship and serve Satan, the god of this world, who beautifies, and commends the things thereof;) *Jam.* 3. 15. Thus our Savior saith; From within, out of the heart of men (namely out of that corrupt understanding, and judgment that is in him, as of him, received from, and poisoned by Satan, and strengthened by the principles, and spirit of this world) proceed evil thoughts (of God, and of our selves, and of the things of this world as if blessedness did consist in them; and in our possessing abundance of them) and thence proceeds Covetousnes, *Mark.* 7. 21,22. This carnal mind is enmity against God; (he saith not, it hath enmity in it, nor onely that it is an enemy to him, for then there might possibly be a reconciling of it, that notwithstanding, but it is enmity it self, made up, and composed of nothing else, so as it can never be reconciled) it is

not

not ſubject to the law of God, nor indeed can be, it may be purged out, and deſtroyed, but can never be reformed, *Rom.* 8. 7. It would perſwade us there is no God, *Pſal.* 14. 1. Or that he is not able, or faithful to give unto us in his way what we ſtand in need of; and that though he hath manifeſted his love to us in Chriſt, and given him for a ſtanding witneſs of it, that we might, when we are in darkneſs, and ſee no light truſt in the name of the Lord, yet this inſinuates to us, that he hath a ſecret will contrary to his revealed, and though he ſpeak us fair, yet there are ſeven abominations in his heart; ſuch blaſphemous thoughts of God iſſue from this fountain of enmity, this Covetouſneſs in the root; and herewith alſo, it ſets a great luſtre upon the things here below, as if true bleſſedneſs ſtood herein, and leads to bleſs the Covetous whom the Lord abhors, *Pſal.* 10. 3. and to judge that if we had an abundance of theſe things we ſhould ſee no ſorrow, yea to look upon it as an undoubted evidence of God's peculiar love, and favour to us, *Zech.* 11. 5. and from hence ſprings this helliſh luſt, and love to the things in the world, which is like the root of it, and beares it's name; For as the wiſdom of the fleſh is enmity, ſo is the love of the world alſo; and ſo the Apoſtle ſaith; know ye not that the friendſhip (or love) of the world is enmity with God? *Jam.* 4. 4. This is like unto, and the ſpawn of the carnal minde, and as the conſequent thereof leads us to labour to be rich; hence that, *Pro.* 23. 4. and 3. 5. It is our wiſdom, and underſtanding that thus perverts us, and leads us to covet greedily, and if riches be increaſed to truſt in them, *Ezek.* 28. 4-6.

2. It is an affection to, and loving the world, and the things thereof; for from our wiſdom's beautifying theſe things the affections are placed upon them; the eye of the ſoul fixedly viewing theſe things, affects the heart, and it is ſet upon them, and therefore Covetouſneſs is called the love of money, 1 *Tim.* 6. 10. And many times lovers of ſilver, is rendred Covetous: ſee *Luk.* 16. 14. 1 *Tim.* 3. 3. 2 *Tim.* 3. 2. And this is put in, in this deſcription of Covetouſneſs as a part of it, and immediate cauſe of the eager deſire after more, that by ſhewing more is contain'd in it then a deſire of more, ſome may be undecieved, who are polluted herewith, and yet excuſe themſelves; For ſay ſome (who give too much cauſe to others to ſuſpect their hearts are polluted with this iniquity, by their withholding

more than is meet) we thank God, we are content with what God hath given to us, and gives us in serving him in his providence, and do not desire anothers, we Covet no mans gold, silver, or apparrel, we have enough, and are content with our portion; to such it might be said

1. Though it were supposed that what they say is true, yet they may be polluted with this evil, for the setting the heart on what they have, though honestly come by this is Covetousnes, *Psal.* 62.10. *Jam.* 4. 4. Our Savior gives the admonition we are speaking to, when the man might be seeking onely his own; the Apostle instructs, and directs that such an one as might be chosen into the office of a Bishop should not be *not onely greedy nor of filthy lucre*, which is the lust in Covetousnes, but also *not Covetous*, viz, not *a lover of silver*, 1 *Tim.* 3. 3. *If any man love the world, the love of the Father is not in him*, 1 Joh. 2. 15. so that did such speak true herein, and were their desire, or lust so bounded, as that they coveted no more than what is theirs honestly, yet if the heart be set upon that, and they give their loves thereto, there is in this a treacherous departing from the Lord, the fountain of living waters, and an adulterous going after vain things that cannot profit, and the waters will overflow this lying hiding place; These are dwellers on the earth, here being their treasure, and here their hearts also. And yet,

2. This is still further a lying refuge; For together with, and as the issue of this love of money, there is a lusting after more, and though mens hearts perswade them othewise, yet *they are deceitful above all things, and he that trusteth therein is a fool*, Jer. 17.9. Prov. 28.26. For when the heart conceives such an excellency in riches, as the wisdom of the flesh perswades him there is, it then hath an eager desire after an enlargment of his treasure, and though possibly the lust be not particularly set upon this, or that which is our neighbours, yet generally the desire is wandring after the things of the earth. Hence whereas the Apostle writing to *Timothy* uses two expressions to set forth this iniquity, to wit, *greedimes of filthy lucre, and Covetousnes*, he uses but the former, writing to *Titus* on a like occasion, see and compare 1 *Tim.* 3. 3. with *Tit.* 1. 7. to signifie that the love of silver ends in a greedines to more; hence also the Apostle *John* when he admonishes, not to love the world, nor the things thereof, he adds, *For whatsoever is in the world, the lust of the flesh*,

flesh, the lust of the eye, &c. *is not of the Father*; to signifie that the lust is a concomitant, and consequent of the love of it, 1 *Joh.* 2. 15. 16. So the Apostle *Paul* when he saith, they that will be rich fall into temptation; to demonstrate it he saith, *For the love of money is the root of all evil,* 1 Tim. 6. 9, 10. And this leads us to the next branch of the description, *viz.*

3. It is a lust of the flesh, in which a man (not content with Gods provision, allowance, and gift) doth greedily desire after more; & this some give as the whole description of it, namely, a desire of more, and though (as hath been seen) more is in it, yet this is also a branch of it; From the wisdom of the flesh which beautifies the things of this world, and leads us to think there is a real excellency in them, the heart following after it is inclined hereto, and enamour'd hereon, and hence, and together herewith there is an unsatisfied desire after more, a greedy coveting all the day long; hence Covetousness is called *the lust of the eyes*, even of the eyes of the soul, the mind, 1 *Joh.* 2. 16. with *Eph.* 2. 3. Thus it is said of the king of *Babylon* (whose dominion was very large, so as he might have been content yet) *He keepeth not at home, but inlargeth his desire as Hell* (or the grave that saith not, *it is enough*, *Pro.* 30. 16.) and is *as death*, and *cannot be satisfied*, *but gathereth to him all nations*, *and heapeth unto him all people*, Hab. 2. 5. In which is shewed to us the nature of this lust; And while the heart goes after it, such is it's unsatisfiedness that it breaks all bounds; such a man is not content with Gods provision, though he hath prepared all things for us in his Son, and made such provision in his great, and precious promises, that in exercising our selves to godliness, he will give us what is needful thereto, the Lord will be our Shepheard therefore we shall not want; yet here being no sensual satisfaction, there is a continued craving, as if this were nothing; Yea though he hath given us allowance to seek of him day by day our daily bread, who hath also power to forgive us our sins that might cause him to withhold it from us, and to seek it in such works of his providence as he gives us to be exercised in, that we might take our own portion, and give to others, so as in all doing it to his glorie; Yea and though he gives to all flesh their food, and doth men good--- filling their hearts with food, and gladness; yet as not contented with all this, there is still a crying, Give, give, a desire after the forbidden fruit, as if nothing

thing elſe would make happy, and in the eating of this we ſhould be as Gods, and have a ſelf-ſufficiency in our own hands; hence Covetouſneſs is oppoſed to a being content with ſuch things as we have, *Heb.* 13. 5. Thus it was with *Ahab*; though he governed the kingdom of *Iſrael*, and therefore had large poſſeſſions, yet becauſe *Naboth* would not give the inheritance of his Fathers to him, he was heavy, and diſpleaſed, as if all he had was nothing, 1 *King.* 21. 2-4. Yea thus it was with the firſt man *Adam*, though God had given a world of creatures to him and given allowance to eat of every tree of the garden, the tree of knowledge of good and evil onely excepted; yet liſtening to the lye of the tempter, and conceiving, in eating of that tree, he ſhould be ſelf-ſufficient, he conceived a luſt hereto, as if it were beſt, becauſe not allowed; and did eat of the forbidden fruit; and this is ſtill the nature of this iniquity, a man is like the troubled Sea when it cannot reſt; alwayes deſiring, and craving for the poſſeſſing of an abundance, and thinking, Oh could I but attain to ſo much money, or ſo much by the year, then I ſhould be contented, and is even ſick till the deſire be accompliſhed (as *Amnon* was for his ſiſter *Tamar*, 2 *Sam.* 13. 2-4.) and yet if he attain thereto, that which was at firſt the end of his deſire is now but a means to a further, and he as much unſatisfied as before, as was *Amnon* when his former luſt was ſatisfied, 2 *Sam.* 13. 15. And it cannot be otherwiſe while the heart is inclined to it's covetouſneſs, becauſe there is no reſt to the ſoul in theſe things, all that which is not bread is unſatisfying, *Iſa.* 55. 2. *He that loveth ſilver ſhall not be ſatisfied with ſilver, nor he that loveth abundance with increaſe*, Eccl. 5. 10. Pro. 21. 26. He may indeed reſolve with the rich man in the Parable (which our Savior immediately joynes to this admonition, and inſtruction) that he will ſay to his ſoul (when he hath ſo much in his hand as he propoſes to himſelf,) Soul take thy reſt, eat, drink, and be merry; but as he never came at it, ſo more generally it is with him that layeth up treaſure for himſelf, and is not rich toward God, *Luk.* 12. 16-21. He never arrives at that reſt he propoſes to himſelf in theſe things, his Soul ſhall not dwell at eaſe; For theſe things are not of the Father, not the reſt he hath prepared for our weary ſpirits, Chriſt onely is that, and in taking his yoke upon us we ſhall finde it, *Iſa.* 28. 12. and 55. 1, 2. *Matth.* 11. 28, 29. Hence our Savior when he is admoniſhing of this iniquity

quity of Covetouſneſs, and ſhewing the unprofitableneſs of it, ſaith, *What ſhall it profit a man if he ſhall gain the whole world, and looſe his own Soul?* Math. 16. 26. He may herein ſecretly intimate, that a man following his own wiſdom hath a will, and luſt for this, even to have all the world in his own poſſeſſion, as it was with that proud King of *Babylon* (as before) yet if he had it, it would not ſo fill his heart, as to ſatiate his deſire, but ſuch is the nature of this diſeaſe of the Soul, that (like the Dropſie, the more they have, the more they crave; and had ſuch a man the whole world (which Satan may promiſe to give him (as he did our Savior) to gain worſhip from him) yet he would ſtill deſire (with him) that there were another world to conquer, and poſſeſs. And as this is the nature of this evil, ſo that he propoſes to himſelf in it, is

4. That he may be rich in, or toward himſelf, that he may be ſelf-ſufficient, as oppoſed to the being rich towards God; this is the end of his greedy, and Covetous deſire, that he may heap up for himſelf; A man may (as before is ſaid) with Gods allowance deſire of him to give us food convenient, and to bleſs the work of our hands, ſo as herein ſubmitting to God, to this end, that we may be accommodated to ſeek after the Kingdom of God, and the righteouſneſs thereof, that we may more know, and glorifie it, and be rich toward God, in diſpenſing according to our capacities, as he hath given us inſtruction, and incouragement, but now the end of this greedy deſire is, that he may lay up for himſelf treaſure on earth, *where moth, and ruſt corrupt, and where thieves break thorow, and ſteal*, of which we are admoniſhed, *Matthew.* 6. 23. We are not forbidden to lay up treaſure for our ſelves, but are allowed, inſtructed, and encouraged to provide our ſelves baggs *which wax not old, a treaſure in the heavens that failes not, to lay up for our ſelves treaſure in heaven*, and that in giving to them that ſtand in need, as the love of Chriſt conſtraines, *to do good to all, but eſpecially to to the houſhold of faith*, as we have opportunity, with this aſſureance, *that our labour of love ſhall not be in vain in the Lord*; And thus doing we ſhall lay up for our ſelves in ſtore a good foundation (not for the preſent to build on, or that this ſhould now be the foundation of our faith, and hope, and matter of our feeding, and ground of our rejoycing; no, the bread which he gives, and which believers feed on, is the fleſh of Chriſt which he hath

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given for the life of the world, *Joh.* 6. 51. The ſheep, as tho ſe that know not themſelves thereby, nor have this as the foundation they are built on, they ſhall ſay, *Lord when ſaw we thee an hungred, and fed thee?* &c. *Matth.* 25. 37-40. Though Chriſt rejoyces in them, as produced by his grace, taking away the mixtures, and they ſhall be rewarded, but) for the time to come, 1 *Tim.* 6. 19. But this laying up for our ſelves conſiſts notwith this covetouſneſs, it propoſes no ſuch end in it's inordinate deſire, it knows not how to be ſubject to the doctrine of God, and it's inſtructions, nor indeed can it be, it is afraid to truſt God, and leads a man to think that what he poſſeſſeth is ſafer, and ſecurer, then in the hands of God, and that whatever is thus parted with is loſt for ever; it is indeed a caſting our bread upon the waters, and there may be no recompenſing of it by thoſe to whom it is given, but after many days they ſhall find it, that do it for Chriſt's ſake, even now, as is good, and when evils are upon the earth, *Eccl.* 11. 1, 2. But however in the reſurrection of the juſt, *Luk.* 14. 14. But alas covetouſneſs had rather have ſome good ſecurity here, than Gods word, it thinkes he is unfaithful, or unable, and hence the end of his deſire whoſe heart goes after it, is to lay up treaſures for themſelves, and theirs here, that they may be rich towards themſelves, ſo as they may not need by a daily exerciſe of faith to go out of themſelves, to ſeek their daily bread of God. Thus the Prophet declares the end of this evil covetouſneſs, *Hab.* 2. 9. *Wo to him that coveteth an evil covetouſneſs, that he may ſet his neſt on high, that he may be delivered from the power of evil*; This is his end; that he may ſet his neſt on high, either that they may be lifted up in ſtation, and condition above the common ſort of men, and have reſpect, and reverence given unto them, that men may bow the knee before them, *Iſa.* 24. 21. And thus uſually they are lifted up when riches increaſe, even to the diſdaining, and deſpiſing thoſe that have not what they have, and hiding themſelves from their own fleſh, (as to doing them good, and as perſons aſhamed to have any familiarity with them, unleſs it may tend to the promoting their deſign) and vexed, and diſcontented, if they have not ſuch honour, and reverence given to them as they look for, *Eſther* 3. 1-6. and 5. 9. 14.

2. Or alſo, and rather, by ſetting the neſt on high, may be meant, a being advanced in order to their living, and faring delici-

deliciouſly, and injoying ſecurity, and ſo they would ſet their neſt on high, to this further end, that they might be delivered from the power of evil, *Jer.* 22. 23. and 49. 16. *Obad.* 4. That they may be delivered from all evil, and afflictions, that is, that they may be delivered in times of famine: *the rich mans wealth is his ſtrong Tower*; He thinkes he ſhall be provided for, whoſoever wants; He hath goods laid up for many yeares; And ſo when God is ordering ſickneſſes, and diſeaſes, he thinks to ſecure himſelf, either by removing his habitation, and changing the air, which he may do, that he may eſcape the infection, and diſeaſe; and if it be upon him, yet he hath wherewith he may furniſh himſelf with the beſt, and moſt skilful Phyſicians, and ſo may meet with recovery again. Or if wars ariſe, and God ſend the ſword to the place where he lives; he can remove his dwelling into another place, or country, or if he fall into the danger, his riches will be a ranſom for him, his gift will make room for him: Or if thorow following his covetouſneſs he commit ſuch an iniquity of ſhedding of blood, Adultery, *&c.* as deſerves to be puniſhed by the Judges, yet his greatneſs is ſuch, that he is above the laſh of the Law, or can eaſily by his bribes pervert judgment, and blind the eyes of the wiſe, that they ſhall not find him guilty; To this end he coveteth greedily, that he may be delivered from the power of evil. Hence the admonition, when God's judgments were threatned to be executed upon his people; *let not the rich man truſt in his riches*, Jer. 9. 17-23. *The rich mans wealth is his high Tower, and a ſtrong wall in his own conceit*, Pro. 18. 10, 11. This is covetouſneſs as to it's principle, nature, and end.

2. What is contained in the admonition, *Take heed, and beware of Covetouſneſs.*

1. This is contained, or however ſuppoſed, in order thereto, ſee, view, and conſider what it is, and the evil, and bitter nature and fruit of it, that ſo we may further beware of it; for how ſhall we beware of that we are ignorant of? that the Soul be without knowledge it is not good, ſafe, or profitable; hence as our Savior when he admoniſheth his diſciples to beware of falſe prophets, in order thereto, he gives them this rule to know them by, *by their fruits ye ſhall know them*, (namely by the fruit of their lips, their doctrines, and by the fruit and effect of thoſe doctrines, in which they might perceive they tend to corrupt from

the simplicity in Christ.) *Math.* 7. 15. 16. Implying they could not beware of them unless they knew them; so may we say in this case, we shall not flee from this dangerous evil, unless in some measure we see, and perceive what, and of what nature it is, like that, *Jer.* 2. 19. *Know, and see that it is an evil, and bitter thing*, &c. And that we may see it, so as to avoid it, let us not lean to our own understanding, *Pro.* 3. 5. Or consult with the principles, and spirit of this world, or the leaven of the Pharisees which is hypocrisie, and will more transform us into this iniquity of which they are so guilty; But that we may see, and take heed of it, *let us take heed according to Gods word, Psal.* 119. 9. *The commandment is a lamp, and the Law light*, &c. To discover to us, and preserve us from what is evil, *Pro.* 6. 23. 24. Such is the deceitfulness of our wisdom that it will colour over this iniquity, as if it were our duty to follow it; perswading us it is a wise, and circumspect care, and looking after the main, and that we are worse than infidels if we lay not up for our selves treasures here on earth. But all things that are reproved are made manifest by the light, &c. This gives a faithful, and impartial discovery of it in the cross of Christ, and there shews the vileness of it, and abominableness of inclining the heart thereto, after the grace of God hath been bringing salvation to us, that we might in his thus rouzing of us, awake, and stand up from this dead work; and whoso looketh into this perfect law of liberty, and continueth, shall be preserved from it, and be blessed in his deed; *Oh house of Jacob, walk ye in the light of the Lord*, Isa. 2. 5. Eph. 5. 12-14. Jam. 1. 23-25.

2. There is further contained in this admonition, an owning, and confessing it's vileness as discovered, and a departing from it, and not coming near to it, a withdrawing from it as from that which is very dangerous, and pernitious; so much is imported in the admonition. And in that he gives it in two expressions he may hereby note the exceeding vileness of it, how highly soever men esteem it, to the end we might remove far from it. Indeed (as we have seen) 'tis needful hereto in the glass of the Gospel to behold, and view it, but this is not all; For he that is an hearer of the word, and not a doer, hath this great advantage, and price put into his hand, he beholdeth himself, lusts, and wayes, and not liking the discovery of the word, he goeth his way, hates the light, and cometh not

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continually to it, and then forgets what manner of man he was; now he may think himſelf to be in a good condition, and free from that which the glaſs diſcover'd him to be guilty of, *Jam.* 1.23.24. *Joh.* 3.20. But this is required of us in the light, and ſtrength of his grace, to flee from it, as from the face of a ſerpent. And indeed this admonition thus doubled, is ſeldom, or never uſed, but here in admoniſhing of this way of iniquity, and elſewhere in admoniſhing of the leaven of the Phariſees, which is hypocriſie, and which prepares men for it; as *Math.* 16.6. *Mark.* 8 15. Poſſibly to denote this ſin to be more abundant ſinful, and dangerous (as may be after ſhewn) that we may avoid it. And ſo take heed, and beware of it, that is, 1. Of this affection, and luſt of the fleſh, and ſo of the root of it, the wiſdom of the fleſh, and leaven of the phariſees, abſtain from this fleſhly luſt, 1 *Pet.* 2.11. Otherwiſe it will harm us, and break forth into practiſe; For can a man carry fire in his boſom, and not be burnt? Our Savior here doth not ſimply warn of this mans covetous deſire, as vented forth, but of the root of it, to inſtruct us to take heed to our ſelves that our hearts be not defiled and overcharged herewith; obey it not in the luſt, ſee it, be ye kept, or preſerved from inclination to it in your hearts; and ſo have no fellowſhip with it, ask not counſel at this ſtock, or the root of it, ceaſe from thine own wiſdom; ſeek not thy direction, and guidance from this in any matter; *Pro.* 23.4. *Pſal.* 119.36. *Eph.* 5.3-5.11. Yea, flee from it, 1 *Tim.* 6.9-11. Haſten from it with that eagerneſs, and diligence, as the covetous man is purſuing it; haſte, eſcape from it for your life, as thoſe that know the end thereof is everlaſting death. And hate it, *Exod.* 18.21. *Pro.* 28.16. Abhor it, not as an ordinary enemy, but as an implacable, and irreconciliable one, and therefore ſo deal with it, mortifie it, put it to death, *Rom.* 8.13. *Col.* 3.5, Yea, look upon it as enmity it ſelf againſt God, that can never be reconciled.

2. And let your converſation in all your actings towards God and men be without it, *Heb.* 13.5. Take heed, and beware of exerciſing your ſelves in covetous practiſes, 2 *Pet.* 2.14. And from theſe we ſhall more eaſily abſtain, and lay apart the ſuperfluity of naughtineſs, as it flowes forth, and ſhoots out it's ſuperfluous branches, if this filthyneſs in the root, affection, and luſt of it be abſtained from, *Jam.* 1.21.

3. In this admonition as thus doubled, may be signified, a readiness, and inclination, even in those that hear the word, and are disciples of Christ, to have their hearts inclined hereto; hence this with other lusts called their members on the earth, and they so oft admonished of it, *Eph.* 5. 3-5. *Col.* 3. 5. And as this may be intimated to us in the admonition as thus prest upon them, that even believers have sin dwelling in them, and the lust, and affections thereof to be crucified, and abstained from in the name of the Lord, so also it may shew unto us one reason of our need to recieve, and drink down this admonition; for if we had not the root of it in us, or might not be defiled herewith, then there were no need to take heed, and beware of it; But we shall add other demonstrations.

3. We now come to give some demonstrations, that those that hear the word, and are disciples of Christ need to be admonished of this iniquity, and to shew wherefore they need it.

Demonstration 1. Such need to be warned of, and to beware of this iniquity; because when the heart goes after it, it deprives, and bereaves the soul of good, as *Eccles.* 4. 8. And that both of getting good, and doing good.

1. This covetousness gone after, deprives the soul of getting good, when a price is put into the hand of such an one as is inclined thereto, he is so prevailed over by this affection, and lust, that he hath no heart thereto. And that 1. sometimes it hath such dominion over a man, that it causes him to neglect, or not come to, and wait at the posts of Wisdoms doors, when he is invited thereto by Wisdoms servants; then (like those in the Parable) they begin to make excuse; *one hath bought a peice of ground, and he must needs go see it:* (there was a necessity for this, this must be done, or otherwise he might be blamed of idleness, and carelesness by others,) *And another had bought five yoke of oxen, and these are to be proved; and a third had married a wife, and therefore he could not come*; (he must now take care for the things of the world, and provide for the charge that usually follows such a condition, that he may have for his wife, and children, and to lay up for them, *Luk.* 14. 16 20.) See how this lust pursued and followed, led the professed Church to reason, *Mal.* 3. 14. 15. They said, *it was vain to serve God* (to frequent the assemblies of his people, to speak often one to another of the name of the Lord, or to hear it spoken of. Compare it with

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ver. 16.) and what profit is it that we have kept his obſervations; though great is the gain of godlineſs, yet becauſe it appeared not ſo, but now the times were evil, they might expoſe themſelves to the hatred of men, and come to looſe all (for they that wrought wickedneſs were ſet up) therefore though they had kept this obſervations, yet now becauſe it ſtands not with their outward advantage, they are thus reaſoning with unprofitable talk; and ſo how many are there now, that have gladly heard the goſpel of our ſalvation; who becauſe of their love to this preſent world, and leſt they ſhould looſe all, have turned away their eares from the truth, and forſaken the aſſemblies of God's peculiar people, and are turned to fables, and vain things that cannot profit, which is lamentable to conſider, *Ezek.* 19. 12. 14. *Matth.* 19. 21, 22. *Heb.* 10. 25. Or

2. Though this iniquity have not ſuch dominion over them as quite to withdraw them from the aſſemblies of Gods people, but that they whoſe hearts are inclined thereto come, and ſit before him as his people; yet this covetouſneſs withholds good things from them, and bereaves the ſoul of good, and that

1. Sometimes by minding the things here below, and having been unſober in their exerciſe about them, the outward man is ſo unfitted, and they ſo ſurprized with ſleepineſs, and heavineſs, that they hear little, or nothing that is ſpoken; either their thoughtfulneſs, and carefulneſs, about what they ſhall eat, what they ſhall drink, and wherewith they ſhall be cloathed, or how they ſhall increaſe, and heap up more for themſelves, hinders them, ſo that their heart takes no reſt in the night, as *Eccleſ.* 2. 23. and 5. 12. Or riſing early, and over-working themſelves, not watching to ſobriety, thereby the body is ſo tired, and unfitted, that either they are aſleep, or though thier eyes are open, yet the heart is aſleep, it ſeizes on them like an armed man. Threfore the Apoſtle, when he admoniſheth the believers *not to ſleep as do others*, he adds, *but let us watch, and be ſober*, 1 Theſ. 5. 6. as implying that if we watch not in the light of the Lord againſt evil, and for good, and be not ſober in our uſe of, and exerciſe about things here below, we ſhall be diſpoſed to ſleep as do others, and deprive our ſouls of good; For he that ſleepeth in harveſt (when an opportunity is put into his hand for gathering for the winter, for receiving, and laying up knowledge, and hearing for now, and hereafter, ſuch an one) is a ſon that cauſeth

ſeth ſhame, *Pro.* 10. 5. Or 2. if it have not ſuch prevalency over them to the ſo unfitting the outward man, yet while this iniquity is retained, and ſerved againſt the light, and inſtructions of the grace of God, it will depriye, and bereave the ſoul of good, and that either

1. Thorow their delight in, and love to the things of this world, the heart is ſo taken up with this as it's treaſure, that it is far removed from him, and from his word, ſo as it becomes unprofitable to them: when any one heareth the word of the kingdom, and underſtands it not (conſiders it not, or ſets not his heart thereto) then cometh the wicked one, and catcheth away that which was ſown in his heart, *Math.* 13. 19. Yea this will ſo ſeize upon one when the heart follows it, that though the outward man be waking enough, yet a man may be ſo unfitted hereby, that he hears nothing, or immediately what is heard is let ſlip (as I my ſelf have often perceived, and ſpeak as one faulty in this thing) ſo that if he were preſently asked what hath been ſpoken, he could not tell, and ſhould he go about to anſwer, would cauſe ſhame to himſelf, *Mark.* 8. 17. 18. the cares of this world (which are the fruit of covetouſneſs, do ſo overcharge the heart, ſo greatly burden it, that the man is made altogether unmeet for any thing that is good, *Luk.* 21. 34-36. Or

2. Though men are diligent in hearing, and attending at the poſts of wiſdoms doors, yet this affection, and luſt followed, leads to pervert what is right, and ſo to turne our table into a ſnare, as it was with them, in *Job.* 6. as before is ſaid. It ſo deprives of underſtanding, as to move a man alwayes in hearing to be ſeeking meat for his luſt, and ſo to be wreſting what he heares, as that he may, thorow his own wiſdom, which is enmity againſt God's word, ſeek to ſtrengthen himſelf, and make proviſion for this luſt of the fleſh: Thus it was here in this *Luk.* 12. While our Savior was admoniſhing his diſciples in the hearing of the multitude of ſaving their lives, and ſtrengthening them againſt the fear of parting with them, and ſo conſequently of parting with every thing for his ſake; the man, as overlooking the ſcope, and end of our Saviors words, and onely conceiving that he was a good man, vents forth his covetous deſire to him; there was not the leaſt thing, in the inſtructions, and admonitions given, to encourage hereto, yea they were altogether againſt covetouſneſs; and yet ſo bruitiſh will this luſt make a man, as to turn that which

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might have been for his welfare into a ſnare unto him; Thus we might ſee in many things; when a man hears the Goſpel of Chriſt faithfully, and without hidden things of Diſhoneſty preached; in which is ſhewn to us the greatneſs, and ſtrength of God's love, as manifeſted in Chriſt, and his loathneſs, that men ſhould periſh, and how his grace hath abounded where ſin abounded; this covetouſneſs being inclined to, will now lead a man to ſtrengthen himſelf in his evil way, and ſecretly thus to reaſon; Seeing he is ſo gracious, and ſo cordial a lover of mankind, I ſhall have peace though I walk after the imagination of mine own heart; I may continue in this my ſin, and God will be merciful to me notwithſtanding; Hence the Apoſtle after he had bin ſhewing how God commendeth his love to us in that while we were yet ſinners Chriſt died for us, and the freeneſs, and largneſs of his grace in this gift of grace, that it exceeded the offence of the firſt man, &c. *Rom.* 5. He then, to ſhew how that wiſdom in us, that covetouſneſs in the root, would pervert this, adds; *what ſay we then, ſhall we continue in ſin that grace may abound? God forbid*, Rom. 6. 1-3. ſo when a man with the inſtructions of the grace of God is admoniſhing of ſloathfulneſs in buſineſs; and ſhewing how unſutable it is to the grace of God, and thoſe commandments given us by the Lord Jeſus, and examples ſet before us for our imitation, to be idle, and that, ſuch as will not worke ſhall not eat: now this covetouſneſs, perverting what is right, will both lead a man as with reſpect to himſelf, to be unſober in his exerciſe about the things here below, and to work, that he may lay up treaſures for himſelf here on earth, and ſuppoſe this to be godlineſs, and a vertue, becauſe oppoſite to the former vice, though indeed it is another extream, of which we are warned, *Math.* 6. 19. *Eph.* 4. 28. Or elſe it will lead him as with reſpect to others to be over quick-ſighted, and ſay others are idle, and will not work, and ſuch ſhould not eat, the Apoſtle hath ſo commanded, and pretended this to be their duty to withhold from them, when they are ſerving their covetouſneſs; hence the Apoſtle, when he had warned of idleneſs, and commanded with quietneſs to work, and eat their own bread; he adds; *But ye brethren, be not weary of well doing*; as intimating, that the fleſh would be ready to pervert this, and lead a man to withhold more than is meet, 2 *Theſ.* 3. 10-13. And ſo when people are low, and in ſtraits, and come to hear the tidings of the freeneſs of God's grace in Chriſt, and

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what this will work in them that receive it with the heart; how this will frame them to be giving all the day long, to give to him that askes, according to our ability, *&c.* Oh ſaith this covetouſneſs, this is a bleſſed doctrine indeed, and theſe are the people we will cleave to, and follow with; while, mean time, their heart goeth after their covetouſneſs, and they profeſſedly follow Chriſt for the loaves ſake, and are ſeeking meat for their luſts, and never conſider, how this grace comes to ſave them, and in bringing ſalvation, moves, and ſtrengthens, that denying ungodlineſs, and worldly luſts, we ſhould live ſoberly, *&c.*

3. Or elſe it will cauſe a man to take offence at the light becauſe of it's reproving, and diſcovering quality, and ſecretly to depart from it; ſo as not ſo to receive the love of the truth as to be ſaved thereby; it will cauſe a man to hate reproof; ſo that, though ſuch may ſit before God's ſervants, as his people, and hear their words, and ſhew much love: Yea the Miniſters of Chriſt (in their ſpeakings) may be as a very lovely ſong of one that hath a pleaſant voice, and they hear their words, yet they do them not, becauſe their heart goeth after their covetouſneſs, *Ezek.* 33. 31. 32. This will lead to hate the light, when it diſcovers their deeds to be evil, and to hate thoſe that are faithful reprovers, as thoſe before ſpoken of: *Son of man, ſaith the Lord, the children of thy people are talking againſt thee by the walls, and in the doores of the houſes* (namely, privately, and ſecretly, ſo as the prophet might not know it, till God revealed it to him,) *and yet they ſay, Come I pray you, and hear what is the word that cometh forth from the Lorde* *Ezek.* 33. 30, 31. *Joh.* 3. 19, 20. So the Prophet *Jeremy* alſo ſignifies, and bewailes. *To whom* (ſaith he) *ſhall I ſpeak, and give warning, that they may hear; behold their ear is uncircumciſed and they cannot hear* (not hear in hearing, not endure ſound doctrine) *behold the word of the Lord is a reproach to them, they have no delight in it*; Whence was this? *For from the leaſt of them even to the greateſt of them, every one is given to covetouſneſs*, Jer. 6. 10-13. Yea ſo brutiſh will this make a man, when given to it, as even openly to reject, deſpiſe, and ſeek to deſtroy the word of the Lord, when it ſtrikes againſt it, and ſhews the evil nature, and fruit of it; Or that God will ſo proceed in his judgments, as to ſtrip them of the objects of this luſt: See what *Jehoiakims* wickedneſs was, when he heard the roll read, which *Jeremy* had received from the Lords mouth, and ſaw others cut it, and caſt it into the fire; yet he was not afraid;

afraid; Yea though some made intercession that he would not burn it, yet he would not hear; Whence proceeded this open wickedness? surely from hence; *Thine eyes, and thine heart* (saith God to him) *are not but for thy covetousness*, and therefore he could not endure to hear of the King of *Babylons* coming to destroy the nation. Compare *Jer.* 36. 23-29. with Chap. 22.17. This also was the cause of their wise men's, Priests, and Prophets rejecting the word of the Lord, *Jer.* 8. 9,10. Hence they are said *to be such as fear God, who hate covetousness*, Exod. 18. 21. And however certain it is, that though men have received the word of the kingdom in some measure to purpose, yet going out, these thornes, the cares of this world, and deceitfulness of riches, and lust of other things entring in, choak the word, and it, and so the man, becomes unfruitful, *Math.* 13. 22. *Mark.* 4. 18,19, *Luk.* 8. 14. And this leads to the next.

2. It bereaves, and hinders the soul of good, namely of doing good, and so consequently of being further made partakers of it, and injoying it; For if we be wise, we shall be wise for our selves, and so 1. it hinders from doing good, with this worlds good, which he is putting into our hands, that according to what we have, we might do good to all men, and especially to the houshold of faith, and in doing which, as moved, and instructed by the grace of God, we might in some measure adorn the doctrine of God our Savior; and so either 1. it will shut up the bowels of our compassion when opened, that we shall not be faithful, as is required of stewards: God's end in giving to us the things of this world is, that we should according to our ability do good therewith in our life time, *Eccl.* 3.12. And hence I conceive they are called another mans, *Luk.* 16. 13. Not onely becaus they pass from one to another, and no man can be sure of them, but as they received them from others (for they brought nothing into the world with them) so it is certain, they shall carry nothing out with them: But also becaus he is intrusting men with the things of this life as stewards, who must give an account hereof to him; he is putting them into their hands, that according as he is instructing, and moving them they should dispense to others, and those that are rich might be rich in good workes, ready to communicate to the needs of others; even as it is with stewards, that which is committed to them is not that they should lay it up for themselves onely, but that according to the instruction of their

Lords, they might take their own portions, and dispense thereof to others of their fellow-servants in the family; so he is giving these things into our hands, that we might herewith make to our selves friends of the Mammon of unrighteousness, with this uncertain riches: But now this Covetousness retained and served, shuts up the bowels of our compassions, when God is opening them on sight of our brothers need. Thus it was with the rich man, he had an opportunity to have made *Lazarus* his friend, with this Mammon of unrighteousness, but neglected it; and this our Savior adds, after he had been instructing to faithfulness in disposing what is committed to us, and admonishing of covetousness, as intimating, this was the root of it, *Luk.* 16. 9-25. This also was the cause of the great evil of the fool mention'd in the parable, in this, *Luk.* 12. when his ground brought forth plentifully, he thus reasons with himself; what shall I do because I have no room where to bestow my fruits? (had he observed the instructions of the grace of God, he should not have been at a loss for this, for the poor are always with us, that we might do good to them, and refresh their bowels, in relieving their necessities, this he never thought of, but) he said, *This will I do, I will pull down my barn, and build greater, and there will I bestow all my fruits, and my goods*, &c. This man God calls *fool*, because he thought not of laying up his treasure better, or in a better place, even in heaven, and this was the issue of his covetousness; and hence it is immediatly joyned to the admonition we are speaking to, *Luk.* 12. 15-20. And such a fool is every one that layeth up treasures for himself, and is not rich toward God, ver. 21. 2. Or if it have not such dominion over us as quite to shut up the bowels of our compassion, but we are dispensing to others; yet still this covetousness consulted with, and yeilded to, will hinder, and deprive us of good, and that either

1. By causing us to do what we do niggardly, and sparingly, and so not as a matter of bounty, but of covetousness, 2 *Cor.* 9. 5, 6. And to do what we do grudgingly, as that which is a grievous thing, and makes us sad, and sorrowful to part with any thing; or at best to do it of necessity, because we must do it, it is our duty to do it, and so do it according to the oldness of the letter, and not with a chearful, willing, and prepared minde, and then it is not accepted, but a dead work, and for which there is no reward. Compare 2 *Cor.* 9. 7. and 8. 12. with 1 *Cor.* 9. 16, 17.

Indeed

Indeed the doing what we do out of necessity, and because it is our duty simply, this is of high account with some men, who desire to be teachers of the law, and know not what they say, nor whereof they affirme; and therefore the great motive they use to press others forward to any good work is, Because it is mens duty to do it; and so these leaders of the people (who as they are too like the Pharisees in being oppossers of the grace of God to sinners, so in this that they are covetous) teach men to erre in every work of their hand; but such a doing onely, is unacceptable with God, for he loves a chearful giver; And to this, I say, this evil root leads men, to do things of necessity, and therewith also sparingly, and to withhold in their givings more than is meet (as *Pro.* 11. 24.) and keeps them from abounding in the work of the Lord; hence the Apostle when he gives us commandments by the Lord Jesus to those things in which liberality, and chearfulness is to exercised, he warnes of this iniquity, *Heb.* 13. 1-7. *Let* (saith he) *brotherly love continue* (even that peculiar manner of love with which they are to be loved, and which leads us to do good to them, *especially who are of the houshold of faith, otherwise we shall love in word, and in tongue, not in deed, and in truth*, 1 Joh. 3. 17, 18. Jam. 2. 14-17.) *Be not forgetful to entertain strangers*, &c. (to take them in, *Math.* 25. 35. Lodg them, and use hospitality toward them, 1 *Tim.* 5. 10. *Job.* 31, 32.) Remember them that are in bonds (especially for the Gospel, and so remember them as that brotherly love may continue in the exercise of it toward them, in coming unto them, and visiting them, giving meat to them that are hungry, *&c.* *Math.* 25. 35, 36.) Remember them who have the rule over you, (not onely in reaping their spiritual things, but in dispensing to them of our carnal things, *&c.* 1 *Cor.* 9. 11. *Gal.* 6. 6-10.) Now that we may thus love in truth, and walk in the exercise of love, he doth between these instructions, insert this admonition; *let your conversation be without covetousness*, as finifying that otherwise we shall not do, or do negligently, and grudgingly what his grace requires of us:

2. Or else, in shewing love, this lust followed will lead us to seek after filthy lucre, & so to the inriching our selves; to love them that love us, to do good, and lend, hoping for somewhat again, and then what thanks shall we have, or good shall we do; *Luk.* 6. 32-35. Hence the Apostle when he instructs to walk in love, adds; *But covetousness let it not be once named amongst you*, Eph 5. 1-3.

implying, that if this be not watcht against in the light of the Lord, it will lead us in walking in love to be aiming at our own advantage, or providing for the present time, or time to come, when we may possibly fall into want also; or else to do it out of a desire of vain-glory, that we may have praise of men, *Mat.* 6. 2-4.

2. It hinders and deprives the soul of good, with reference to, and in their speakings to others, in which they should speak as the oracles of God (both as to the matter, in speaking as they speak to every thing, and as to the manner, in so speaking as they instruct, and move us, namely that abstaining from fleshly lust, they have their conversation honest, chast to the design of Christ) that God in all things may be glorified by Jesus Christ; and so 1. it sometimes keeps those that believe on Christ from confessing him, *Luk.* 9. 59, 60. and especially in times of tribulation, and persecution for Christ's sake; Oh how will this covetousness inclined to perswade men to favour themselves, and to keep their mouths as with a bridle when there is danger, for fear of loosing their liberties, and goods, and bringing upon themselves shame, reproach, and poverty; insinuating this to be the greatest folly that can be; this will thrust sore at men, that they may conceal the words of the Holy One; and therefore also our Savior here may give this admonition so generally as to include his disciples, *that they should take heed, and beware of covetousness*, when he had been instructing them to hold forth the word of life; and therein to partake of the afflictions of the Gospel; lest otherwise they should be ashamed of the Testimony of Christ. This may be included in the cause of the Rulers not confessing him, who believed on him; lest they should be put out of the synagogue, and thereby be deprived of the advantage, and honor that hitherto they had received, *Joh.* 12. 42. This made *Demas* forsake the Apostle; because he loved this present world, 2 *Tim.* 4. 10. And so the Apostle saith, *while some have coveted after money, they have erred from the faith*, (both from their holding fast the profession of it, and so persisting from the faith it selfe, or from the believing of it, 1 *Tim.* 6. 10. Or else 2. if such seem to hold on their former way, and pretend to seek the good of men in their confession of Christ, yet retaining a secret inclination to this hurtful root, it will pervert them in their way, and render them unfruitful, and unsuccessful; hence the Apostle, in his instructing *Timothy*, and directing him in his choice of those that are meet

meet to go before others in the word of the Lord, tells him, *that such an one must not be greedy of filthy lucre, not covetous*, 1 Tim. 3.3. Tit. 1. 7. So he saith of Deacons also, 1 *Tim.* 3 8. signifying that such an one as is given to this evil is unmeet for this service; For either it will lead men to speak such things as are not meet, and so to corrupt the word of God, as to suit mens humors, and teach things they ought not, for this filthy lucres sake, *Tit.* 1. 11. when there is hope of profit, to hate their brethren in their heart, and not to rebuke them, but suffer sin upon them, lest by dealing plainly and faithfully, they fail of their expectation, which was too usual with Priests and Prophets formerly; *For* (saith the Prophet) *every one from the least to the greatest is given to covetousness*, & (from hence) *from the Prophet even to the Priest, every one dealeth falsly; for they have healed the hurt of the daughter of my people slightly, saying, peace, peace, when there is no peace*, Jer. 6.13,14. and 8.10,11. In which (I conceive) the Prophet declares the iniquity both of priests and people; the people they were given to it, and could not endure sound doctrine; and the heart of Priests and Prophets was given generally to it, and therefore that they might bear rule and the people might put into their mouths, they suited their humors and sowed pillows under their elbows, and so daubed them up with untemper'd mortar, 2 *Pet.* 2. 3. And oh that none of the spiritual Priesthood were thus polluted with this iniquity, that they were not too much overlooking the evils of such as from whom they hope to receive gain, so as not to deal faithfully with them, in warning of them; the Apostle when he saith, *I ceased not to warn every one, &c.* adds *I have coveted no man's gold*, &c. Implying, that if he had, this might have kept him from dealing faithfully; *Act.* 20. 31-33. Or toward such as are poor, it will lead them to deal with such in proud wrath, to be too quick-sighted in beholding their moats, and to be too sharply reproving them, or unseemlily backbiting them as guilty of many evils, when as were they in them that might answer their covetous desire, they would scarcely be taken notice of; too much like those, *Mica.* 3. 5. He that puts not into their mouths, they even prepare war against him, and however this iniquity being yielded to, and suffered to bring forth fruit, will render a man unprofitable in their service, for it will provoke God to withdraw, and withhold the presence of his spirit from them, so as that though they be in pain, and labor to bring forth, they shall work no de-

liverance;

liverance; For though the covetous bleſſeth himſelf, yet the Lord abhors him, *Pſal.* 10. 3. *Iſa.* 57. 15. He will not have fellowſhip with them, ſuch ſhall not ſtand in his ſight as owned, and approved by him; and therefore what fitneſs ſoever otherwiſe they might have, and how meet ſoever they may think themſelves to be for inſtructing others; Yet they will not proſper, while they hold faſt this deceit, and come not to the fountain to be waſhed from it; yea while they in preaching the word go about to reprove others for being polluted with this iniquity, and they themſelves are not waſhed from it, men will ſecretly loath what ever they ſay, and are even ſtrengthned in their evil ways, and take occaſion to ſpeak evil many times of the way of truth, while they ſay to others, they ſhall not cover, or ſteal, and yet they themſelves take liberty to do it themſelves, by occaſion hereof, the name of God is blaſphemed among the Gentiles, as *Rom.* 2. 19-24. Hence the Apoſtle renders this as a reaſon of their ſucceſsfulneſs, and that their entrance was not in vain, *For* (ſaith he) *we uſed not at any time a cloak of covetouſneſs, God is witneſs*, 1 Theſ. 2. 1-5. Therefore this iniquity is to be fled from, and hated, becauſe it deprives and bereaves the ſoul of good.

Demon. 2. *This covetouſneſs, the love of money, is the root of all evil*, 1 Tim. 6. 10. Therefore to be abſtain'd from, and mortified; all evil ſprings from it, as from it's root; though there may be other roots alſo, yet this is expreſly ſaid ſo to be; and ſo it is the root of ungodlineſs, and unrighteouſneſs, or worldly luſts.

1. It is the root of ungodlineſs. The firſt commandment is, *Thou ſhalt love the Lord thy God with all thy heart*, &c. Math. 22. 37. But this ſervice leads us to hate him; *For no man can ſerve two maſters, he will love the one and hate the other*, &c. Luk. 16. 13, 14. Now covetouſneſs being a love of this world, it neceſſarily ſuppoſes, and leads to an hatred of God, while it is ſerved; hence the Apoſtle ſaith, *If any man love the world, the love of the Father is not in him*, 1 Joh. 2. 15. that is, God's love towards us in Chriſt dwells not richly in ſuch an one; and alſo the love of the Father, namely, love to, and of him with all the heart, is not in ſuch an one, 1 *Joh.* 5. 3. and ſo

1. It leads us to ſet up ſome other object, and thing before us as God, yea covetouſneſs is ſaid to be idolatry, *Col.* 3. 5. And the covetous man an idolater, *Eph.* 5. 5. The heart of ſuch an one ſecretly depart from the Lord, and gives that honour to money,

that

that is onely due to Jesus Christ, and God in him, *Jer.* 17. 5. It leads to bowing down to it, and to be trusting in it, as that which will protect from the power of evil; hence that instruction; *Charge them that are rich, that they trust not in uncertain riches*; 1 Tim. 6. 17. And so to expect help from this in the time of trouble, *Psal.* 49. 6. *Hab.* 2. 9. And as those that remember the name of the Lord make their boast of him, so these in their riches, (or if they have them not, yet conceive such an exellency in them, that they would boast in them if they had them) and even bless themselves; *the covetous blesseth himself, and abhorreth God*, Psal. 10. 3. Zech. 11. 5. yea their hearts may be so lifted up when riches are increased, that they may say they are God, *Ezek.* 28. 2-9. And so set their mouthes against the heavens, *&c. Psal.* 73. 3-9.

2. It leads men to worship God by some other *medium* than Jesus Christ, as declared in the Testimony, who is the onely way of approach to God, and either voluntarily to serve other things, or God by other things, that they may injoy plenty of all things, and it may go well with them, as it was with them, *Jer.* 44. 15-19. Or which is of the same nature, to worship God by mens precepts, and be the servants of men in their spirits, and consciences, and by observing these to think God will accept them; yea and to come by their riches as the way to God, *Zech.* 11. 5. Or else unwillingly they will conform to men, and worship, and have their fear taught by their traditions rather than to be exposed to the danger of loosing the object of their hearts delight, and desire, and so will many times comply with men in their superstitions, worshippings of images, &c. even to the wounding of their consciences, that they may secure their substance to themselves; and so it is true, whether willingly, or unwillingly, *all the world wonders after the beast, and all the inhabiters of the earth have been made drunk with the wine of the fornication of the whore*; such one way or other shall be defiled with women (the whore, or her daughters) so as to partake of their pollutions, either saying, a confederacy, or fearing their fear, *Rev.* 13. 3, 4. and 14. 4. and 17. 2. 1 *Tim.* 6. 9, 10.

3. It leads to take God's name in vain, and that by swering cursing, and so profaining his name, *Judg.* 17. 2. Yea and by forswearing, breaking vows, and promises made to him, and of which he is witness, when such an one hath been swearing to his own hurt, or vowing and promising such things as stand, or

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prove in conclusion, cross to their greedy design. Thus *Zedekiah* and the people polluted God's name, in that, when they had made a vow; and covenant to give libety to the servants, they broke it, and it may seem this was the cause of it, because the keeping it consisted not with their profit, *Jer.* 34. 8-16. *For from the least to the greatest every one was given to covetousnes*; and indeed often times this leads to breach of covenant, and promise, even when the promise made hath tended to their more free, and profitable seeking the kingdom of God; yet now they cannot keep it, they pretend, because it will be of great hurt, and prejudice to them; they have bought a peice of ground, or have a farm in their hands, and they must needs go (they have a necessity, or a necessity lies upon them so to do) and see it, look after, and improve it, and therefore they desire, and hope they shall be excused, *Luk.* 14. 18. But shall he prosper that doth such things? Yea more generally this leads to take his name in vain, and recieve his grace in vain, while, though men call themselves of the holy city, and cry *the temple of the Lord are we*, yea and some of them may have been brought nigh to him by the blood of Jesus, and served him in his temple, yet they run with others to the same excess of riot, in surfetting, and drunkeness, or in chambring, and wantonness, *&c.* and have fellowship with men in their unfruitful workes of darkness; Oh how do such cause the name of God, and his doctrine to be blasphemed! *Pro.* 30. 9. How doth it open the mouths of men (not against this covetousness the root hereof, but) against the glorious Gospel, as if it were a ministry of ungodliness? how are the profane ones gladded, to see that those who formerly had escaped the pollutions of the world thorow the knowledge of the Lord and Savior, and were seperate from them; that now they are turned with the dog to his vomit, and that such can keep company with them, and swear, and drink; yea and somtimes be drunk also? this is a sport to them, and they are strengthned in their wickedness, and ready to say, it is in vain to serve God; and yet to this, in times of temtation especially, will covetousness lead one, *Eph.* 5. 16-18. *They that will be rich* (that have a design, and resolution so to be) *fall into temptation, and a snare*, (into the fear of man, in which they are intangled, and fetter'd that they dare do nothing that may offend them, *Pro.* 29. 25.) *and* (thence) *into many foolish, and hurtful lusts, which drown men in destruction, and perdition,*

1 Tim.

1 Tim 6.9. This will lead men into fooliſh luſts, even into ſuch as ſeem not to ſtand with their deſign, ſuch as drunkenneſs, in which they ſpend that they love ſo dearly; yet their having fellowſhip with men herein, tending to their getting, or keeping what they have, by gaining, and ſecuring the favour of the world to them; hence it ultimatly tends to their deſign.

4. It leads to profane God's reſt, to count Jeſus Chriſt, who is the reſt (in whom God hath taken up his reſt, and well-pleaſedneſs, and the reſt he hath prepared for our weary ſpirits, and the refreſhing, *Heb.* 4. 3, 4. *Iſa.* 28. 12.) a common, and profane thing, and inſufficient, to ſatiate our ſouls, and therefore leads to take up reſt, and ſeek ſatisfaction in that which is not bread, and therefore will not ſatisfie; thus the fool in the parable reſolves; *I will ſay to my ſoul, take thy reſt*, &c. *Luk.* 12. 19. though he never came at it, nor will this ſatisfie, and therefore it is a vain converſation here to be ſeeking it. Yea and it leads to profane his holy-day (that time he hath ſet apart for a ſolemn waiting upon him, and thereto ceaſing from our own works, to ſignifie to us, that it is he that doth ſanctifie us, and that, in ceaſing from our own works, and by faith entring into his reſt, *Exod.* 31. 13. 17.) I ſay it leads to profane it, not onely by ſaying, *when will the ſabbath be gone, that we may ſet forth wheat?* as counting that a wearieſome time as it was with them, *Amos.* 8. 5. but more groſly; either by over-working themſelves, and their ſervants in the ſix days, that they are meet for no hallowing his day; or imploying them in doing their ordinary ſervile work, to the depriving them of waiting upon him, and provoking Gods wrath, *Neh.* 13. 15-22. *Jer.* 17. 21-27. *Iſa.* 58. 3. 7. 13.

2. And ſo alſo, this is the root of unrighteouſneſs, or worldly luſts, and contrary to our loving our neighbour as our ſelves, as the grace of God doth inſtruct, yea and as he is thereby working it in us; *and the righteouſneſs of the law ſhall be fulfilled in them who are in Chriſt Jeſus, who walk not after the fleſh, but after the ſpirit*, even the righteous affections, and ſervices thereof, not by our own wiſdom, and ſtrength in obſerving the law as a law of works, and ſo looking on it as our duty, but in ceaſing from our own works, and entring into God's reſt, and thorow the ſpirit *waiting for the hope of righteouſneſs by faith*, Rom. 8. 4. *Gal.* 5, 6. 16. 21, 22. To this love of our neighbour, covetouſneſs is contrary, *Rom.* 13. 9. And ſo it leads

1. To dishonor Parents, whether natural, or civil, or those that by God's providence are set over us in that stead; and not to give them that honor, reverence, or obedience which is due to them, and to be given them in the Lord, even in the acknowledgment, and fear of him, and for the Lords sake, in reverence to his wisdom, and faithfulness, who hath set them in such a station of command, and authority, and us in the place of subjection. This will lead us to withhold from natural parents that honor due to them, in which is included a requiting them, in providing for them, and maintaining them when in straits, and brought to poverty: Thus the Pharisees who were covetous, they honor'd not their parents, yea and taught others to transgress the command of God, and pretended godliness in thus transgressing. *God commanded* (saith our Savior) *saying, honor thy Father, and Mother*, &c. *But ye say, whosoever shall say to his Father, or Mother it is a gift, by whatsoever thou maiest be profited*, (or it is Corban) a thing devoted and set apart for religious, and pious uses (possibly for the maintenance of such teachers, or such Pharisaical Ministers) he shall be free from the obligation of Gods law; or is obliged to keep his former vow, and so cannot honor his Father, &c. *Matth.* 15. 3-6. *Mark.* 7. 9-12. And this leads to rebel against authorities, and rulers set over us, and so to resist the ordinance of God, that men may set their nest on high, while yet they may pretend Godliness for so doing, 2 *Tim.* 3. 2. 1 *Pet.* 2. 11-17. And it leads others who would be accounted the most free from rebellion, to dishonor, or not to honor principalities, and powers, when their profit lies at stake. The grace of God instructs to render to all their due, *tribute to whom tribute, custom to whom custom*, &c. Now how many are there, yea and of those also who repute themselves, and would be reputed the best subjects, and most loyal to the higher powers, who yet would withhold from them what by Law or Custom is due to them, and defraud them thereof; yea many times steal their Customs; and if they are in such places as they can ease themselves of that which of right they ought to pay, they will rather lay it upon others shoulder; and however it is not of ~~our~~ conscience, but for wrath they do what they do, and the root thereof is the love of money, *Rom.* 13. 1-7. *Tit.* 3. 1-3. It's a rare thing to be found, that a man will out of conscience toward God give to the authorities what appertains to them, when they can by any means avoid it, and cleverly

cleverly come off, nor will this be done, unless covetousnes be abstained from; so far will covetous persons be from imitating our Savior, who would pay what he was not obliged to, lest he should offend; that on the other hand, they will seek to keep, and hold what they are ingaged to pay from those in power.

2. So also it leads to murther, or kill another, and to those things which are included in, and lead to the murthering our neighbor, such as anger, wrath, *&c.* when it is without cause, or exceeds the due bounds, as to the measure, or continuance thereof, as our Savior signifies, *Math.* 5. 21-23. How will this iniquity followed lead men to have an evil eye at, and envy the good, and prosperity of another, *Pro.* 28. 22. And to be angry with, and hate those that are faithful reprovers, *Amos.* 5. 10-12. Or secretly to wish, and desire the death, and removal of such, by whom they may be inriched; yea and actually to seek their destruction by whom they may increase to themselves, and satisfie their covetous desire; This led *Judas* to betray his Master; *Jezabel*, and *Ahab* to conspire, and compass the death of *Naboth*; Yea and it leads those in power to murther the innocent, and those that are quiet in the land; hence the Lord saith to *Jehoiakim*; *thine eyes, and thine heart are not but for thy covetousnes, and* (as the fruit hereof) *to shed innocent blood*, Jer. 22. 17. Ezek. 22. 13-17. Yea how doth this lead them that have the faith of our Lord Jesus, to have it with respect of persons; and so to despise, slight, and undervalue the poor, and in their assemblies to bid them to set at their foot-stool (while they shew great respect to such as have gay apparel, especially if they have but any hope of advantage from them) and herein they are guilty of murder, *Jam.* 2. 1-11. And to hate such as rebuke them faithfully, especially if they are poor in this world; *and he that hates his brother is a murderer*, 1 Joh. 3 15. Yea whence come wars, and fightings amongst us, strifes, contentions, confusions, & every evil work, come they not from this love to, and friendship of the world? See *Jam.* 4. 1-4. and so from that wisdom from beneath, which is covetousnes in the root, *Jam.* 3. 14-16. These all are joyned with this iniquity, *Rom.* 1. 29, 30.

3. So it leads unto, and is the root of Adultery, Fornication, and such filthyness of the flesh as should not once be named amongst saints. Indeed as covetousnes is more largly taken, so this filthyness is included in it, it being such an iniquity as in which men, or women not content with God's allowance, and gift,

covet after some such person as is forbidden him of God, and that which leads to this iniquity is called, coveting our neighbors wife, &c. He hath allowed every man, according to his instructions, to have his own wife, and every woman her own husband, but this lust insinuates to us that stollen waters are sweet, and that that onely will give satisfaction which is the forbidden fruit, and so perswades that evil is good, and good evil; it is perswading that the unlawful injoyment of such, or such a person will give rest to us, not because it will do so in conclusion, for when their lusts are satisfied, they are as far from having what they proposed to themselves as before; and whereas they conceited the having fellowship with such an one as is forbidden of God would tend much to their contentment, and therefore they covet greedily, and are even sick of this carnal love, yet it proves contrary to their expectation, and they are as far from rest as ever: Yea the object of their love, and lust, many times comes to be the subject of their hatred: As in the case of *Amnon*. He loved his fair sister *Tamar*, and he was so vexed that he fell sick for her, as thinking it hard for him to do any thing to her; but when through the subtlety of his friend he had accomplisht his desire, he hated her exceedingly (though she was fair, and a kings daughter, and he had so passionatly lusted after her before) *so that the hatred wherewith he hated her, was greater than the love wherewith he had loved her*, 2 *Sam.* 13. 1-4. 15. And as covetousness is more strictly taken for a love of, and desire after riches, so it is that which leads persons that are capable, to the committing of this sin of uncleanness; hence the admonition of having our conversation without covetousness, is immediately subjoyned, after the Apostle said, *Whoremongers and adulterers God will judge*, Heb. 13. 4, 5. As if he would signifie, that the having our conversation with covetousness will apt, and lead to that uncleanness: so they that are freinds, or lovers of the world are called *Adulterers*, and *Adulteresses*, Jam. 4. 4. Possibly, not onely because hereby their hearts are departing from the Lord, and so they commit spiritual adultery, but also to signifie that the love of the world leads to outward and bodily adultery. Now this love of money is the root of this evil either indirectly, or more directly.

1. Indirectly, as when it leads into such paths as occasion mens committing such iniquity, as when persons in marrying marry not according to the instructions of the grace of God, and

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are unequally yoked, and joyn themſelves with ſuch as they cannot love, as is meet in that relation; hence having no delight in their own yoke-fellows, they even expoſe themſelves, and their yoke-fellows to any temptation, and are many times taken in this ſnare of the Devil; how many are there that pretended love to, and are marryed with ſuch as they ſecretly loath, or however have no delight in, becauſe their heart is inclined to it's covetouſneſs, and they thus fit themſelves for this filthineſs of the fleſh. Hence the Apoſtle when he aſſerts the honorableneſs of marryage, and condemns whoredom, he adds, *let your converſation be without covetouſneſs*, Heb. 13. 4, 5. Or when men, or women, live not with each other according to knowledg, but abſent themſelves one from another, and defraud one another too long for filthy lucres ſake, they lay open themſelves, and their relation many times to the luſts of others, and which ever perſon offends, not onely is that party guilty of the ſin which commits it actually, but the other who thus occaſioned it, he, or ſhe, cauſeth the other to commit adultery; like that, *Math.* 5. 32. Or when more generally, perſons aim at advantage, that they may have better trading, and ingage others to them, or have the favor of the world, and be continued in the camp, and lookt upon as ſuch as are of the world's confederacy, and no diſſenters from them, oh how powerful will this be to betray them to this luſt, eſpecially when the days are evil, and men generally make a mock of this ſin, and practiſe it, or when the times are like ſpoken of, *Hoſ.* 7. 3 4 7.

2. Directly, many times this is the root of Adultery, &c. in men and women: though moſt frequently in the latter: ſometimes men, when poor, and in ſtraits, not exerciſing themſelves to the Law of the Lord, nor obſerving its inſtructions, commit lewdneſs with women that may maintain them, that they may ſee no want, and ſo, though not very ordinarily, whores give gifts to their lovers (as *Ezek.* 16. 33, 34. Where, though ſpiritual fornication be directly ſpoken of, yet there is reſpect had to this bodily, and we may be inſtructed what the adultreſſes exerciſe is at ſome times.) But moſt frequently women expoſe themſelves to the luſts of men for filthy lucre ſake; hence ſo often there is mention made of the hire of an harlot, *Gen.* 38. 16. 17. *Pro.* 6. 26. and 29. 3. *Hoſ.* 9. 1. *Mica.* 1. 7. Yea this covetouſneſs ſometimes prevails over women to the committing this iniquity, when their luſt to this uncleanneſs is not otherwiſe ſo great, or they

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are not inordinately inclined to it; and eſpecially when they have not in ſome meaſure learnt to be content with the condition they are in, but are perſons of appetite; that love the beſt meat, and drink, and to pamper themſelves therewith, ſuch are in very great danger, when God brings them into poverty, to be led captive by the luſts of ſuch men as can anſwer their covetous inclination, and to bow down themſelves unto them, that they may be accommodated according to their deſire; and this branch of covetouſneſs, this deſire to fare deliciouſly, and to pleaſe our appetites, as it leads to whoredom, and adultery, that they may have money to ſpend upon this luſt; ſo alſo the more they pleaſe their appetite in the beſt meat, and drink, the more hereby they inrage the luſt of uncleanneſs; hence they are joyn'd together, 1 *Pet.* 4. 3. and *chambering, and wantonneſs* ſet as the conſequent of *ſurfetting* and *drunkenneſs*, *Rom.* 13. 13. and they ſaid to *defile the fleſh, who feed themſelves without fear*, Jude 8. 11. good therefore it is to receive that admonition, *Pro.* 23. 1-3. And however, though there be not a ſtrong inclination to faring deliciouſly, yet ſtill the love of money will prevail, if ſerved, to lead to ſatisfie the baſe luſts of men, if perſons have any inclination thereto, and are poor, when ſtrongly importuned, with aſſurance, or hope of ſome conſiderable advantage, and when they have opportunity, and God permits them for their former hardning their hearts againſt the reproofes of his inſtruction.

4. So it leads to ſteal from, and wrong another: and by ſtealing, and robbing is not meant onely thoſe groſs acts which the law lays hold on, and which is ſo ſhameful amongſt men; but any ſuch like thing in which another is injured of what appertains to him, as *Ezek.* 18. 10. If he beget a ſon that is a robber, a ſhedder of blood, and that doth the like to any of theſe things: hence even Law-makers (who did not break ſecretly into other houſes, and ſo ſteal as the law might take hold of them, yea they had a law for what they did, yet) are ſaid, *to take away the right from the poor, that widdows might be their prey, and that they may rob the fatherleſs*, Iſa. 10 1, 2. So the princes of *Judah* are ſaid *to be rebellious, and companions of thieves* (and to ſhew wherein, it is added) *every one loveth gifts, and followeth after rewards, they judg not the fatherleſs*, Iſa. 1. 23. And ſo generally herein may be included the going beyond, or defrauding another in any matter, of which we are warned, 1 *Theſ.* 4. 6. And more particularly, the

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detaining the wages of him that is hired, *Levit.* 19. 13. Or grinding the faces of the poor in beating them down ſo low for their work that they cannot ſubſiſt, *Mal.* 3. 5. which is lookt upon as good husbandry, and juſtified by men; and oh that it were not uſed, and juſtified by believers: And ſelling too dear, and buying too cheap, and uſing extortion in taking exceſſive gain, and increaſe, and uſing falſe weights, and meaſures, *making the ephah* (or meaſures) *ſmall, and the ſhekel* (or price) *great, and falſifying the ballances by deceit that they may buy the poor for ſilver, and the needy for a pair of ſhooes, and ſell the refuſe of the wheat, all which are abominable, and provoking to God*, Amos 8. 4-7. All theſe, and the like to theſe things are the fruit of this evil root. So it is ſaid of thoſe that practiſe evil becauſe it is in the power of their hands; *they covet fields, and* (from thence) *take them by violence*, &c. *ſo they oppreſs a man and his houſe*, Mica. 2. 2. So it is ſaid of *Jehoiakim*; *Thine eyes and thine heart are not but for thy covetouſneſs, and for oppreſſion, and for violence to do it*, Jer. 22. 17. Hence covetous and extortioners are joyned together, 1 *Cor.* 5. 10. And thieves and covetous, 1 *Cor.* 6. 10. Yea this leads actually to ſteal, *Joſh.* 7. 11. 21. And this ſtealing and extortion is a direct fruit of it.

5. Yea it leads men to bear falſe witneſs againſt their neighbors, and ſo to take away their good names from them, yea and many times their lives alſo, when this preſent world is loved, and the things thereof promiſed, or men have hope, and aſſurance to inrich themſelves thereby, or to ſecure what they have, how often, for this cauſe, do falſe witneſſes riſe up againſt men, and againſt the congregation of God's poor; and lay to their charge things that they knew not. Hence the perſons who are deſcribed to be covetous, are ſaid *to be falſe accuſers*, 2 Tim. 3. 2, 3. Hence the *Baptiſt*, when he exhorts the ſouldiers to accuſe no man falſly, he adds, *and be content with your wages*, otherwiſe having their converſation with covetouſneſs, it would lead them to bring falſe accuſation againſt men, *Luk.* 3. 14. This idolatry of covetouſneſs was that (it may ſeem) which cauſed *Doeg* to deviſe miſchief like a razour, and lye, and bear falſe witneſs againſt the prieſts of the Lord, which procured their being cut off, *Pſal.* 52. 2-7.

6. And the laſt commandment is that we have been ſhewing to be the root of all evil, and an immediate fruit of loving the world, effected by liſtening to, and walking after the carnal mind, and wiſdom of the fleſh, as we have before ſeen.

Demon.

Demon. 3. Though this iniquity deprives and bereaves the ſoul of good, and is the root of all evil, yet it is a well favour'd iniquity (as *Nah.* 3. 4.) and that which is in great requeſt amongſt men; many of the evils it leads to, and of which it is the root, are ſhameful amongſt men, and ſuch as they wil not ſeriouſly plead for, or ſeek to juſtifie though they may walk in them, and ſerve them, until they have ſo long hardened their hearts againſt the inſtructions of wiſdom, and it's reproofs, that they are become paſt feeling, and ſo commit all manner of filthineſs with greedineſs; ſuch as murder, adultery, drunkenneſs, &c. But now this affection, and luſt of the fleſh, this covetouſneſs is in great repute amongſt men; and the labouring to be rich, and laying up for our ſelves here on earth which is included in it, is that for which men will commend us; *When thou doeſt well to thy ſelf, men will prai'e thee*, Pſal. 49. 18. This is that which is highly eſteem'd amongſt men (as our Savior may ſignifie in that expreſſion, *Luk.* 16. 14, 15.) though yet it is an abomination in the ſight of God. And though all luſts are called *the luſts of the fleſh*, both becauſe they ſpring from the carnal mind, or wiſdom of the fleſh; and becauſe they are contrary to the ſpirit, and the luſt thereof; yet when the Apoſtle diſtinguiſhes, and branches them forth, he calls ſome *the deſires of the fleſh*, as ſurfetting, drunkeneſs, adultery, &c. And ſome the deſires of the mind, and under this head of luſts this iniquity is contained, *Eph.* 2. 3. And therefore *is called the luſt of the eye*, 1 Joh. 2. 16. Not onely, nor ſo much of the outward eye, though that alſo may conduce thereto, and affect the heart, but of the eye of the ſoul, and ſo of the mind, becauſe this ſprings from that, and is more ſuited to the wiſdom, and underſtanding of men, as corrupted by the poyſon of Satans temptation, which leads them to think that riches are very excellent, and will render us happy in the injoyment of them; hence we are admoniſhed to ceaſe from our own wiſdom, that we may not labor to be rich (as before) *Pro.* 23. 4. Now then the more appearance of wiſdom there is in it, the more highly will men eſteem it, for vain man would be (and be accounted) wiſe; though he be born like a wild aſſes colt, *Job.* 11. 12. And alſo, as this iniquity being a deſire of the mind is therefore well accounted of amongſt men, ſo in ſerving of it, and laboring to be rich, eſpecially if men find the life of their hands, and that they luſt after, and labor for in any abundance, together herewith they meet with other deſires of the mind,

mind, which the understanding of a man leads him to seek after, and highly to prize in the injoyment; these being usually concomitants of this iniquity; As to say, the wisdom of this world (which is science falsly so called, and onely seeming wisdom) this also is a desire of the mind, and that men thirst after; now the covetous man, being rich also, seldom wants the repute of a wise man amongst men, if he have but any considerable parts, either natural, or acquired; his being rich gaines him the esteem of being wise, when the wisdom of the poor is despised, *Eccl.* 9. 16. And however *he is wise in his own conceit*, Pro 28. 11. Yea and hereby he hath greater advantage also, by accompanying himself with great ones, and such as are in repute for wisdom, whose crown is their riches, *Pro.* 14.24. and otherwise to seek after the satisfying this desire of the mind. And so honor in this world, and the praise of men, is a desire of the mind, and who, like the covetous rich man, is counted worthy of this; men bless the covetous, and every one bows before them, and the poor use intreaties to them (while they answer roughly) and are even servants to them, *Pro.*18.23. and 22.7. riches and honor usually go together. And so the friendship of this world is a desire of the mind, and that which men think adds much to their happiness, and security; and therefore they desire to have many joyned to them in some strict tye of affection, and to say a confederacy with them, and therefore to match into, and be allied unto great families, and personages, that they may take deep root in the earth; Now wealth maketh many friends, and every one is a lover of him that hath it; *the poor is hated of his neighbor, but many are the lovers of the rich*, Pro: 14.20. and 19.4. and hence because there is such a meeting together of other desires of the mind in the object of this lust, therefore it is so amiable in the eyes of men, and men are so pursuing this iniquity with great greedines, for in finding the object of this lust, they shall have the friendship of this world, praise of men, and honor amongst men; be accounted wise, and well accomplisht persons, and what not.

Yea, and not onely is this lust so well thought of amongst men generally; but the Saints of the world also are secretly pursueing, and magnifying it, because it will consist, and stand together with an appearance of devotion, godliness, and righteousness, and so more gross lusts which this leads to, will not. Men may seek to establish a righteousness to themselves, which is also a

deſire of the mind, and yet be given to covetouſneſs; yea and be eſteemed religious by others, while yet they are greatly polluted with this iniquity. Hence our Savior ſaith of the Phariſees, *that they were covetous:* (and therefore they derided him when he ſaid, *no ſervant can ſerve two Maſters, God, and Mammon*; as thinking this was a fooliſh aſſertion of our Savior, and that both might ſtand together well enough.) *Luk.* 16. 13, 14. And yet they were the ſtraiteſt Sect of the religion of the Jews, *Act.* 26. 5. and were frequent in faſting, and prayer, (exceeding herein, it may ſeem, Chriſt's diſciples, *Luk.* 5. 33.) they kept the Sabbaths, and were zealous in, and for the obſervance of them (and condemned our Savior as being one that did not keep them, *Joh.* 9. 16.) and frequented Synagogues, and appeared righteous before men, being like whited ſepulchres that appear beautifull outwardly; their covetouſneſs did ſtand with this ſhew of righteouſneſs, ſo as they appeared righteous unto men; though within they were full of hypocriſie, and iniquity, yet this tooke not away their eſteem among the people, *Math.* 23. 25-28. *Yea though they devoured widdows houſes, yet for a pretence they made long prayers, Math.* 23. 14. and ſo might be thought in their thus ſwallowing up the poor to do it onely in piety, and godlineſs, and that the Church might be honor'd, and provided for, and this diſpoſed to pious uſes, as alſo they pretended when they honor'd not their parents, as is ſaid. *Math.* 15. 4-6. ſo the Apoſtle tells us, *That in the laſt days perillous times ſhould come; For men ſhould have a form of Godlineſs, and deny the power thereof*, namely, either deny the myſtery of Godlineſs, that God was manifeſt in the fleſh; and ſo deny Jeſus to be the Chriſt; or deny the preaching of the Croſs in the words which the Holy Ghoſt hath taught it: or elſe deny the force, and efficacy of it upon them, and receive not the love of the truth ſo as to be ſaved thereby; now of theſe he ſaith, *they are lovers of their own ſelves, covetous*, 2 *Tim.* 3. 2. 5. they minded earthly things, and yet had a form of Godlineſs. And according as was foretold by the Apoſtle, ſo doubtleſs it is in our days; many that appear very zealous, and religious perſons, and that do, as the Phariſees did, eſteem themſelves better than others; yet their heart goes after their covetouſneſs; and theſe new Phariſees fill up, if not exceed, the meaſure of their Fathers; evil men, and ſeducers waxing worſe, and worſe, as was foretold; and ſuch ſuppoſe gain to be Godlineſs; namely, the ſeeking after

that,

that, and what conduces thereto, to be a right, and strait worshipping of God, 1 *Tim.* 6. 5. and thus it was in former times, those who were given to this iniquity were well spoken of, and cryed up, and followed, while the true Prophets were hated, and persecuted. Compare *Luk.* 6. 26. with *Jer.* 8. 8-10. and 6. 13. *Isa.* 56. 10. 11. Yea and as this iniquity consists with a form of Godliness, so also it leads men, yea and the leaders also who are given to it, to cry peace, peace, to them who are guilty of it, and to flatter them as if they were in a safe condition, and that their covetousness is nothing else but a provident care, and circumspection, and looking after the main, *Job.* 12. 5, 6. and their laying up for themselves treasures on earth is nothing but their duty, & providing for their families, which whoso doth not is worse than an infidel; and so men are strengthned in their wickedness, that none that listen to them, return from their iniquity, *Jer.* 6. 13, 14. and 8. 8-11. Yea and by means of the former considerations it appeares, that it is a very hidden iniquity, it is so cover'd over either with a cloak of Godliness, as it was with the Pharisees, *Math.* 15. 4-6. and 23. 14. or with a cloak of righteousness, and honesty, as with men generally, that it is a very difficult thing to discern, and discover it; it so seeks to shroud it self under Godliness, and honesty, to both which it is an enemy (as before) that untill it break forth into many of its fruits, or some gross ones, it's very hard so to see it, as to fasten a reproof on it; and so much the Apostle may signify, when he saith: *Neither used we at any time flattering words, as ye know*; (they might be competent judges of that,) *Nor a cloak of covetousness, God is witness*; (here he appeals not to them, for this might have been so hidden, they might not have discerned it, but to God which trieth the heart, who onely knows the truth of it, and discovers it by his word which is quick and powerfull, *Heb.* 4 12, 13.) 1 *Thess.* 2. 5.

Now then by how much the more this iniquity is so highly esteemed of amongst men, and such an one as in which other desires of the mind are infolded, and so exceeding grateful: Yea and it so consisting with a form of Godliness also, and being so generally inclined unto, and served by the Saints of the world, and they ready to cry peace, peace, to those that are polluted with it; and having such a large, and comely cloak to cover it self with, that it can hardly be discern'd by so much the more we have all the greater need to be admonished to take heed, and beware of it;

it being such a well favoured iniquity in the eyes of men, and of those that seem religious also. And as those seducers that come to corrupt from the simplicity that is in Christ are the more dangerous, the more specious they are in the outside of them, and therefore are we so often admonished of them, *Matth.* 7. 14. 2 *Cor.* 11. 12-15. so these iniquities that are so closely covered over with other names, and look't upon as vertues, and so highly esteemed amongst men, are therefore the more carefully to be avoided by us, lest we deceive our own selves.

Demon. 4. The disciples of Christ need to be admonished of this iniquity also, because how ever specious it is amongst men, yet it is an abomination in the sight of God, and doth greatly provoke his wrath, and for serving this iniquity, the wrath of God cometh upon the children of disobedience, namely, it comes continually upon them, while men continue it it, and are not washed from it, *Eph.* 5. 5. *Col.* 3. 5. *For the iniquity of his covetousness was I wroth, and smote him, saith the high, and holy one, Isa.* 57. 17. And so

1. He is wroth for this, and smites with the rod of his mouth, *Psal.* 110. 2. *Isa.* 11. 4. even with reproofes, and sharp rebukes in his word, and the faithfull declaration thereof; He will reprove them, and set their iniquity in order before them, as *Psal.* 50. 21. So as even to wound them, and gall their spirits; and so he is said to hew by his Prophets, to slay with the words of his mouth, *Hos.* 6 5. and though this be to a gracious end, as are all his doings while called to day, yet it is an effect of his wrath, or anger, for mens holding fast deceit, and refusing to return; and very grievous to him that forsaketh the way, *Pro.* 15. 10. The word of God (in it's reproving, and discovering efficacy) is quick, and powerful, and sharper than a two-edged sword, *Heb* 4. 12. it even wounds the spirit of a man, when he seals home his rebukes in sharpness upon any one, so as he onely can heal it again, by creating the fruit of his lips in his Testimony, peace, peace, &c. *Isa.* 57. 18, 19. when he chides, and chides sharply, he even breaks the heart, that he may open mens ears to his discipline; though he is slow to anger, and therefore to chide; and plenteous in mercy, and therefore will not always chide, no retain anger for ever, but revive the heart of the contrite ones, that the spirit may not fail before him, *Psal.* 103. 8, 9. *Isa.* 57. 15.

2. And

2. And if mens uncircumcised hearts are not humbled, and they turn not at his reproofs, he will still, and further smite with his hand, or order great testimonies of displeasure, and that in laying afflictions upon men, yea and upon nations, for being given to, and serving this iniquity; and still it is more provoking in his peculiar people, his pleasant plant, that they should defile themselves herewith; hence believers are admonished with such an one as is called a brother, and is covetous, not to eat; and yet they might eat with a covetous one of this world, 1 *Cor.* 5. 10, 11. on such still his wrath comes, in laying afflictions upon their loyns, and even withdrawing or withholding his manifested nighness, and the light of his countenance from them, and so ordering still, and further to them, wrath with their sickness; *Eccl.* 5. 17. and so he hides him and is wroth; and this is a great aggravation of mens afflictions, of theirs especially, who know how satisfying, and reviving the light of his countenance is, *Isa.* 57. 17. *Psal.* 10. 1. Yea by continuing herein, he may be provok't to order, and send furious rebukes upon those nations on whom his name is called; such as sword, famine, pestilence, *&c.* so the Prophet saith, *I am full of the fury of the Lord, I am weary with holding it in, I will poure it upon the children abroad*, &c. *and their houses shall be turned to others with their fields*, &c. *For I will stretch out my hand upon the inhabitants of the land, saith the Lord*, Why so? *for from the least of them even to the greatest of them, every one is given to covetousness, Jer.* 6. 11-13. &c. *and* 8. 10-13. He would recompense their way upon their heads in those judgements; As they had been keeping all for themselves; so he would give it all into the hand of their enemies, and as they had not served the Lord in the abundance of all things; so now they should serve their enemies in the want of all things, *Dent.* 28. 47, 48. Yea for this and the direct fruits of it he permits, and orders them to be oppressed by those that are over them, *Mica.* 2. 1-4. and 3. 1-4. Yea for this he may be provok't, and will take away his Prophets, righteous, and merciful ones, and turn the songs of the Temple into howlings, send a famine, even of hearing the words of the Lord, and though men fast, and pray, not hear, but cover himself with a cloud that their prayer should not pass through, *Isa.* 57. 1, 17. with c. 58. 3, 4. *&c.* and 59. 1, 2, 3. *Ezek.* 33. 31-33 *Amos.* 8. 3-12. *Mica.* 2. 1, 2-6. and therein write mens sin upon their punishment, that as they have not dealt their bread to the hungry, nor given drink

drink to the thirſty, ſo he will withhold the bread of life from them, & the fair Virgins, & yong men ſhall faint for thirſt, *Am.* 8.11-13. Yea in following after this, he may permit ſome to fall into ſuch fruits of it as to be cut off untimely, and be puniſhed by the Judges, and dye ſhameful deaths in the open ſight of others for their admonition, *Joſh.* 7. 21-25. and yet be ſo puniſhed in this world, as to have all their puniſhment here, that they may not be condemned hereafter. Yea his wrath may ſo come upon men for perſiſting herein againſt the light, and admonitions of his grace, as to give them up to a reprobate mind, to do thoſe things that are not convenient, becauſe they have been filled with all unrighteouſneſs, covetouſneſs; *Rom.* 1. 28, 29. to worſhip the beaſt who opens his mouth in blaſphemies againſt God, *Rev.* 13. 8. to finiſh iniquity, and ſo fall into deſperation, *Act.* 1. 18. And however the day of the Lord ſhall come on all them that dwell on the earth as a ſnare, eitheir in particularly taking them away by death, as it did upon this man, who aſſured himſelf of much reſt, & happineſs, and that he was laid in for many years; *thou fool, ſaith God, this night ſhall thy ſoul be taken from thee*, *Luk.* 12. 20-21. or however generally when God ſhall ſend us Jeſus again, to deſtroy them that deſtroy the Earth; then the inhabiters of the Earth ſhall be taken in the ſnare, and they ſhall not eſcape, *Iſa.* 24. 17, 18. *Luk.* 21. 34, 35. 1 *Theſ.* 5. 3.

3. And further, and for ever the wrath of God ſhall come, and cometh upon ſuch as abide herein, and are not waſhed in the name of the Lord Jeſus, and by the ſpirit of our God; *no covetous man, who is an idolater, hath any inheritance in the Kingdom of Chriſt, and of God*, *Eph.* 5. 5. no ſuch an one, as ſuch, and unleſs his name be changed in Heaven, ſhall inherit the Kingdom of Heaven, 1 *Cor.* 6. 10. *But they ſhall drink of the wrath of God which will be poured out without mixture into the Cup of his Indignation, and ſhall be tormented with fire, and brimſtone in the preſence of the Holy Angels, and of the Lamb*, *Rev.* 14. 6-11. they are now numbred with, and reckon'd amongſt Idolaters, Adulterers, effeminate, *&c.* yea covetouſneſs is the root of theſe, as is in part ſhewn, and they ſhall have their portion with them in Hell fire, where their worm dyeth not, and their fire is not quenched; Oh that we may not deceive our ſelves, but know, that now God abhorres the covetous, *Pſal.* 10. 3. and will hereafter in flaming fire take vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus; now

conſider

conſider this ye that forget God, leſt he tear you in pieces, and there be none to deliver.

Having thus according to my weakneſs ſpoken to the inſtruction, I ſhall adde ſomewhat by way of uſefulneſs. And ſo

1. From what hath been ſaid in ſhewing the evil, and deceitfull nature, and bitter fruit of this iniquity, I have in ſome meaſure been made ſenſible of my need of crying to God, with the Prophet, who, after he had ſaid, *O Lord the hope of Iſrael, all that forſake thee ſhall periſh, and they that depart from me, ſhall be written in the Earth* (where their hearts have been) *becauſe they have forſaken the Lord the Fountaine of living waters*; adds, *Heal me, O Lord, and I ſhall be healed*, &c. *Jer.* 17. 13, 14. it may ſeem, he was made ſenſible of his own miſcarriage, and that he needed Gods mercy in forgiving, and cleanſing him; or otherwiſe he might have been reputed guilty of the like tranſgreſſion; which procures ſuch wrath: or as the Prophet *David*, when he had been imprecating, and propheſying, that ſuch ſhould be aſhamed which tranſgreſs without cauſe; cryes out to God; *Remember, O Lord, thy tender mercies*, &c. *remember not the ſins of my youth, nor my tranſgreſſions, but according to thy mercy remember thou me, for thy goodneſs ſake*; *Pſal.* 25, 3-7. as ſignifying that if God had markt iniquities againſt him, he could not ſtand as juſtified before him; ſo may I ſay alſo; For thy names ſake pardon mine iniquity (of this nature) for it is great; hide away thy face from my ſins (which have ſprung from this root) and blot out all my tranſgreſſions; *create in me a clean heart, O God, and renew a right ſpirit within me.*

2. In that this iniquity is ſo exceeding ſinful, and provoking; it may ſhew unto us, that what is highly eſteem'd among men is an abomination in the ſight of God; *for the wiſdom of this world is fooliſhneſs with him*; this will lead to account leſſer ſins to be great ones; and thoſe which are very dangerous to be but ſmall ones, if not vertues: Men have generally an high eſteem of the deſires of the mind (as before is ſhewn) of the wiſdom, riches, honors of this world, and praiſe of men; and eſtabliſhing a righteouſneſs to themſelves, *&c.* As if theſe might be ſought after commendably; yea, and they are in requeſt amongſt appearing zealous ones, and oh that God's pleaſant plant were not too much polluted with theſe; and particularly with this covetouſneſs, and ſo bring forth fruit to themſelves, in ſetting their affections on things,

things below, and coveting greedily after more, that they may lay up here on earth for themſelves, and theirs; and ſo withholding from their poor bretheren, and ſometimes by their cruelty occaſioning, and haſtening the death of ſome; ſurely ſuch is the deceitfulneſs of ſin, and eſpecially of theſe deſires of the mind, which the judgment, and wiſdom of a man, as it is defiled, leads him to ſeek after, that it would perſwade us, that it is nothing to ſerve ſuch an inclination: Yea many that hate the fruit of this iniquity, love the root, and perſwade themſelves there is little, or no hurt in it; They think indeed drunkenneſs, uncleanneſs, *&c.* are abominable, as indeed they are; but covetouſneſs is but a little moat: like the ſcribes, and Phariſees, thoſe fooliſh, and blind guids, who ſaid, *whoſoever ſhall ſwear by the temple, it is nothing, but whoſoever ſhall ſwear by the gold of the temple, he is a debter*, &c. Math. 23. 16-19. lightly eſteeming the greateſt evils, and pronouncing them guilty that committed the leſs; ſo how many Phariſaical perſons are there that are ſo appearingly holy, that if others in following this root of iniquity have fallen into ſome of the groſs luſts of the fleſh, as Adultery, *&c.* Oh how do they abominate thoſe groſs evils, and can hardly come to ſee perſons polluted herewith, leſt they ſhould be defiled, and yet as much given to covetouſneſs as the former: they can ſay, with the Phariſee, *God we thank thee, we are not as others, adulterers*, &c. and yet be guilty of this, which is as, and more dangerous, Compare *Luk.* 18. 11. with 16. 14. they can ſeverely condemn leſſer ſins (as ſometimes *David* did, when *Nathan* uſed the Parable to him) and yet be guilty of greater themſelves, and take no notice thereof, 2 *Sam.* 12. 17. Oh the deceitfulneſs of man's heart!

3. Seeing covetouſneſs is ſuch an evil, and bitter thing, let us examine our ſelves, and ſearch, and try our hearts, and wayes in the glaſs of the law of liberty; *He that doth truth cometh to the light, that his deeds may be made manifeſt*; therein let us ſcearch our ſelves.

If any ſhould ſay, God, I thank thee I am not guilty of it, for it is the root of all evil, and I am not guilty of fornication, or adultery, or of ſuch, and ſuch groſs evils, as others are, and therefore need not this admonition, To ſuch an one I would ſay

1. That though it be, as indeed it is the root of all evil, yet it ſo appears not, or brings not forth all it's evil fruits in every one that is highly guilty of it; The Phariſees were covetous, and derided

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our Savior for ſaying, *no man can ſerve two maſters*, and yet they might not commit open, and groſs idolatry, nor are they taxed with it, nor reproved for it, though that alſo is the fruit of it; under the law a man might have the leproſy, and yet not have all the ſignes of it, for they were divers, *Lev.* 13. For though a mans heart goes after his covetouſneſs, yet he may not be ſtrongly inclined to ſome of it's fruits, nor be under the power of intiſements to ſome evils, as others may be; and ſin, and Satan uſually ſets upon us when we are weakeſt.

2. I may ſay to ſuch an one, as the Apoſtle *James* doth; *He that ſaid, do not commit adultery, ſaid alſo, do not kill; now if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſour, and ſo mayſt be deeply guilty of this iniquity*, Jam. 2.11. haſt not thou who thus juſtifieſt thy ſelf, deſpiſed the poor, and in aſſemblies bid them ſtand there, or diſreſpected them? this is murder, *Jam.* 2.1-10. Haſt not thou out of love to the things of this preſent world, forborn to feed the hungry, and cloath the naked, when thou hadſt it in the power of thine hand to do it, and on ſight of thy brothers needs haſt had the bowels of thy compaſſion opened? this the charge againſt thoſe on Chriſts left hand, and who ſhall go into everlaſting fire, *Matth.* 25.41.46. haſt thou not out of love to the things of this world conſumed what thou hadſt put into thine hand upon thy luſts, in pampering thy ſelf, and faring deliciouſly every day, and ſo received, and injoy'd thy good things, and thy poor brother mean time received his evil? This the iniquity of the rich man in the Parable which our Savior ſpeak after the affirming the Phariſees were covetous, and his reproving them, *Luk.* 16. haſt thou not been angry with thy brother, (yea and with the light alſo) when he hath been faithfully reproving, and admoniſhing thee of this evil, and counted them moſt thy friends, who have hated thee, & not rebuk't thee; and ſecretly hated the faithful reprovers, and ſpake againſt him; and *He that hateth his brother is a manſlayer*, 1 Joh. 3.15-18. Ezek. 33.30-32. hath not the end of thy labor been to inrich thy ſelf, and to lay up treaſures here on earth, and not to give to him that needeth? and when thou haſt found the life of thine hand haſt thou not been ſecretly rejoycing therein, and lifting up thy ſelf above thy poor brethren, yea and departing from the Lord, and from the aſſemblies of God's people; for fear of being taken, and looſing all? haſt thou not when a ſpecial opportunity hath been put into thine

hand for getting silver, and a choice advantage at the same time given thee for getting wisdom, thought there was a necessity to imbrace the former, though with a neglect of the latter? hast thou not in giving, given sparingly, and grudgingly, and so as of covetousness, and minded another, and walke by his example, when he might give according to ability, and though thou hadst much more in thine hand, yet wouldest do but as he did, as one afraid to exceed, and as if thou hadst parted with thy life when thou gavest any thing? in thus diligently searching in the light of the glorious Gospel, thou mayest see how little reason thou hast to acquit thy selfe, yea that thou hast cause enough to say *God be merciful to me a sinner.*

3. To such a boaster I might further say, that God might withhold thee from thus sinning, and not suffer thee to touch another (as *Gen.* 20.6.) and so it might be, not so much thy intigrity as effected by the grace of God received, and retained in the midst of thine heart, which wrought in thee an hatred, and abhorrence of this iniquity thou cleerest thy self of; as a being forcibly restrained therefrom, or prevented by God in his providences, when thou hadst had inclination enough thereto in following thy covetousness; Thou knowest, it may be, and art privy to the wickedness of thine heart in often lusting after some one forbidden of God; for filthy lucres sake, and so hast committed adultery in thy heart, though thou hast not actually had such unclean fellowship with such an one; it may be with thee in this case, as it was with *David* in another; he did purpose and was resolved to have avenged himself, but God withheld him, and kept him from shedding blood, and avenging himself; and this he thankfully acknowledges; not by clearing himself as having no intention so to do, but in confessing his rashness, and so giving glory to God; 1 *Sam.* 25.26-34. Yea or I might say, that thou hast been strongly inclined to uncleanness by thy love of money, yet other lusts warring in thy members have kept thee from bringing forth this fruit of it; As thou mayest be together with being covetous, be greatly desireous of vain glory, and loving the praise of men, and afraid of shame; or thou mayst have been kept back by fear of punishments; and then little reason to boast herein, *Jam.* 4.1.

4. To such an one I shall onely further adde (if this sin have not left the party thus pleading) that though thou hast pursued this iniquity of covetousness, and hast not been guilty of the filthi-

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nass of the flesh hitherto; Yet be not high-minded, but fear; For in following thy covetous inclination, thou mayst proceed from evil to evil; and at last commit, and provoke God to leave thee to the committing that which now thou mayst loath; *Judas* was a thief some time before he indeavour'd to betray his Master: And *Hazael* could say at one time, is thy servant a dogg that he should do this great thing? as one greatly abominating it, and thinking it would render him most vile; and yet afterwards he did what formerly he seemed so much to loath, 2. *King.* 8. 13, 14. 1 *Sam.* 28. 8, 9. Thou mayst not yet have been tried with hunger, and thirst, and want, and straits, as another, or been so strongly tempted to uncleanness, in many respects, and what these if ordered to thee, would occasion, while thou art inclined to thy covetousness, thou knowest not; and therefore though at present thou art not guilty; Yea, though through the grace of God thou art convinced of the evil, and provoking nature of adultery, *&c.* yet it is a blessed thing to fear always, and to be jealous of thy self, that thou maist be tempted, and overcome of the temptation when tempted, as others have been; *Agur* was an holy man, and yet as one sensible of his readiness to halt, when tried, saith, and prays; *Give me neither poverty, nor riches, &c. lest* (on the one hand) *I be full, and deny thee, and say, who is the Lord* (as *Pharaoh*, *Exod.* 5. 2.) or (on the other) *lest I be poor, and steal, and take the name of my God in vain* (in walking in uncleanness, or any evil lust for providing for himself.) *Prov.* 30. 7-9. Oh were we but alike sensible of our own vileness, and readiness to halt, when tried, we should be more jealous of our selves, and if this iniquity of covetousness be in our hands put it far away, and this leads to another use.

4. Seeing this covetousness is so hurtful, deceitful, and provoking an evil; Let us all be warned to take heed, and beware of it, that our heart to be not inclined hereto; yea pray to him who is able to save us, that he would incline our hearts to his testimonies, and not to covetousness, *&c. Psal.* 119. 36, 37. This admonition is here by our Savior given generally to a great multitude, and to his disciples, & it is proper to be given in, and with the Gospel to all that hear the word, and therefore meet to be received by all: some admonitions may not properly be given to all, because they are not capable of offending in such cases; As, not to trust in uncertain riches, which is included in this iniquity, or which this

leads to, is given to the rich in this world; but to the poor it cannot so properly be given, 1 *Tim.* 6. 17. & so some may not need to be warned to take heed of actual adultery, *&c.* For they may be so weakned, as that that sin may have left them; or otherwise made incapable; but now any person may be inclined to covetousness, from the least to the greatest; from the youngest who have the use of understanding, to the oldest; from the poorest to the richest; and let none think, that because of any attainements, they may sleight this warning; For the Holy Ghost gives it to all that are in Christ, not onely to little children, and young men, but to Fathers also, and so to the most experienced believers, and who have been instruments of begetting others through the Gospel; To them all is this admonition given, *love not the world, nor the things in the world; if any man love the world, the love of the Father is not him,* 1 *Joh.* 2. 12-15. Oh let us not murmure here against; but be thankful that we may through his grace receive it, and take heed, & beware of it; and that we may do so, follows to be shewed in the next instruction, *viz.*

2. That they that hear the word may take heed, and beware of covetousness, in the light, and strength of God's grace.

So much is signified in this admonition given by our Savior, for he looks not to reap where he hath not sown, though wicked servants so charge him, *Matth.* 25 24-26. *his yoke is easie, and his burden light, & his commandments are not grievous, Matth.* 11. 30. 1 *Joh.* 5 3. & therefore he doth not onely warn of what is evil, but he prevents men with the light, and power of his grace in due time, that men might arise from dead things; The grace of God doth not simply teach men to deny ungodliness, but that men might receive & obey it's teachings, it seasonably brings salvation to all men (especially in this appearance of it, in which it is more brightly manifested than formerly) it brings some discovery of that great salvation wrought, and compleated for us in Christ, and therewith saving strength also, to inable us, *that denying ungodliness, and worldly lusts, we may live soberly, &c. Tit.* 2. 11, 12. and otherwise we cannot flee from what is reproved, for we have no sufficiency of our selves, as of our selves to think any thing that is good.

We shall therefore together shew, that those that hear the word may take heed of this iniquity; and by what means in general we say, *the Gospel of Christ is the power of God to salvation to every one that believes, Rom.* 1. 16. the law opens no door of repentance, but

faith,

ſaith, *curſed is every one that continues not in all things written in the book of the law to do them*, *Gal.* 3. 10. But now Chriſt hath redeemed us from the curſe of the Law, *Gal.* 3. 13. and the declaration hereof is the great inſtrument God makes uſe of for delivering us from every path of the deſtroyer, *Pſal.* 17. 4. and 119. 9.

The Law of the Lord (of or concerning him who is Lord of all) is perfect (compleat, entire) converting the ſoul, both at firſt, and ſo continually, it is converting the ſoul, whether men are converted by it, or no, *Pſal.* 19. 7. with this the Apoſtle was ſent to open mens eyes, *and to turn them from darkneſs to light, and from the power of Satan to God*; *Act.* 26. 17. 18-22. 23. There are in this Goſpel contained great, and glorious arguments that we may be delivered from this preſent evil world, and theſe are powerful to this end, becauſe Chriſt by his ſpirit is preſent therewith even to the end of the world, and ſo with his ſervants in their faithful declaring it, without hidden things of diſhoneſty, ſo that while *Paul* plants, and *Apollo* waters, God fails not to give increaſe, whether man receive it, or no, 1 *Cor.* 3. 5-7. and they that receive this teſtimony of Jeſus with the heart, and keep it in believing remembrance, ſhall prove it to be the power of God; hence the Apoſtle ſaith to the Corinthians (who were ſome of them covetous) *ye are waſhed, &c. in the name of the Lord Jeſus, and by the ſpirit of our God*, 1 *Cor.* 6. 10, 11. 2 *Pet.* 2. 20. and 1. 1. 18, 19.

Now then to this end that we may take heed, and beware of covetouſneſs, and to ſhew we may do ſo, we ſhall a little particularly conſider what is contained in this teſtimony of Jeſus in each of the three branches for our helpfulneſs; *viz.* in what he hath done, and is become; in what he is now doing, and in what he will do hereafter.

1. In this Teſtimony of Jeſus in what he hath done, and is become, is ſhewed to us, that Jeſus Chriſt the Word, who was with God, and was God, was made fleſh for ſinful mankind, and laid hold of the ſeed of *Abraham*, and *Adam*, in that body which the Father prepared for him, whereby his ear was opened, and he fitted to do the will of God, in being further abaſed for us, and doing what was needful to our being brought back to God; in order whereto, he had the treſpaſſes of the world (even the guilt of all thoſe treſpaſſes which occaſioned the firſt breach, and enmity between God, and mankind) imputed to him; *For God made him who knew no ſin, to be ſin for us*, 2 *Cor.* 5. 19-21. He bare our

ſins.

sins in his own body to (and on) the tree, and God therefore entered law with him, *He was wounded for our transgressions, bruised for our iniquities*; he by the grace of God tasted death for every man, *Heb.* 2. 9. *He was delivered for our offences, and is raised again for our justification*; and such the vertuousnesse, and preciousnesse of his personal abasement, and sufferings, in the vertues whereof he is taken from prison, and judgement, that he hath redeemed us to himself from the curse of the law, purged away our sins from before the presence of God, slain the enmity that was between God and us, taken out of the way all that was contrary to us, abolished our death, and spoiled principalities, and powers, and made a shew of them openly triumphing over them in himself, and so hath made peace for us by the blood of his Cross, *Gal.* 3. 13. *Isa.* 53. 5, 6. *Eph.* 2. 14-16. *Col.* 2. 14, 15. 2 *Tim.* 1. 9, 10. And hath recovered, restored, and brought back our lost into himself, so that there is compleatnesse for us in him; he hath not onely taken away, and removed the guilt of our first sin, and sinfulnesse from before the presence of God; but having offered himself a spotlesse sacrifice to the Father throug the eternal Spirit hath obtained power to make reconciliation for the sins of the people, which are condemnable according to the rule of the glorious Gospel, *Heb.* 7. 27. and 2. 17. through this man is preached to us the forgivenesse of sins, *Act.* 13. 37, 38. and he hath restored our nature in himself to perfect innocency, integrity, and righteousnesse, and is filled with all the fulnesse of grace, and truth, *Joh.* 1. 14-17. and hath obtain'd eternal redemption for us, *Heb.* 9. 12. and confirmed a new Testament of great, and precious promises of all things that pertain to life, and godlinesse, and an everlasting covenant, 2 *Cor.* 1. 20. *Heb.* 13. 20. So that he is become a rich, and full fountain in which there is pardon, peace, righteousnesse, spirit, promises, eternal life. 1 *Joh.* 5. 10, 11. *Yea all things are delivered to him of the Father*, *Matth.* 11. 27. *all things are here ready a feast of fat things prepared for all people*, *Isa.* 25. 6. *All things that the Father hath is his*, *Joh.* 16. 15. and he in our nature, and for us is glorified with the Fathers own self with the glory he had with him before the world was, *Joh.* 17. 5. *The Father hath so loved the Son, because he laid down his life; that he might take it up again, that he hath given all things into his hand*, *Joh.* 3. 35. with chap. 10. 17, 18. made him both Lord, and Christ, *the last Adam, the quickning spirit, the Lord, the fountaine of living*

living waters, wisdome, righteousnes, sanctification, and redemption; he is beautiful, and glorious, excellent, and comely for our escaping; he is the foundation God hath laid in *Zion*, the fountaine of forgiveness, grace, and spirit; God hath given him glory that our faith, and hope might be in God; and this perfection is in him for every man, and it was the work of the Apostles, and is of those that so walk as they have them for an ensample to warn every man, and teach every man in all wisdom, that they may present every man perfect in Christ Jesus, that they may shew all men where compleatness is prepared for them, even durable riches, and righteousness, that they may not be at a loss, or put upon it to seek bread, rest, peace, and feeding in desolate places, but may know assuredly by the light of this Testimony, that he is the rest for the weary, and he the refreshing, 1 *Cor.* 15. 45. *Isa.* 4. 2. *Col.* 1. 28, 29. *Isa.* 28. 12-16.

Now then in this first, great, and fundamental branch of the Gospel is shewed to us that we may take heed and beware of iniquity in General, and so of this of covetousness; For in what is said we may see and learn

1. That there is forgiveness with him. For

1. We are not now necessarily under the guilt, and dominion of our sins, for as is said, *he is raised for our justification, who dyed for our sins*, and this so vertuous that as all have sinned, and are come short of the glory of God, so they are justified freely by Gods grace through the redemption that is in Jesus; and this true before he is set forth to be a propitiation through faith in his blood, *Rom.* 3. 23-25. He hath so satisfied God's justice, fulfilled his truth, appeased his wrath, answered his law, and so paid our debt; that now the wrath of God doth not abide on any man simply, because our first Father hath sinned, and we in him, or because we are naturally, and unavoidably polluted, and defiled in our own persons, as we come to have a being from him, and so are necessarily inclined to pride, covetousness, &c. This is not the condemnation, that we are by nature, and first birth darkness; but that light is vouchsafed, and men love darkness rather than light, &c. *Joh.* 3. 19. The judgement of this world was executed upon, and suffered by Jesus Christ, so that no man is condemned because he hath sinned in the first *Adam* simply, and comes forth from him necessarily polluted; but there is a door of repentance opened, and all the ends of the Earth called to look to him, and be saved, *Isa.* 45. 22.

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Nor ſhall any man periſh for ever in that firſt death, but be all raiſed again by the man Chriſt Jeſus; and ſhall not then be judged according to that firſt rule of judgement, *Joh.* 5. 22-27. And this, becauſe Jeſus Chriſt by the grace of God taſted death for every man, and is raiſed again from the dead; and indeed otherwiſe we are yet in our ſins, and muſt ſo abide for ever (for no man can redeem his brother, *Pſal.* 49. 7.) and all faith preaching, and hope is in vain, 1 *Cor.* 15. 14-17. if there were any one man for whom Chriſt hath not by the grace of God taſted death, it were impoſſible for ſuch an one to flee from covetouſneſs, and in vain to warn him ſo to do; The houſe of *Iſrael* were reaſoning rightly, if there had been any ground for their ſo ſaying; *If* (ſay they) *our tranſgreſſions, and our ſins be upon us, and we pine away in them, how can we then live? how can we turn to God from Idols to ſerve the living, and true God? it is impoſſible*, *Ezek.* 33. 10. So may we ſay; if mens ſins be upon them which they are naturally, and neceſſarily guilty of, and polluted with, there is then no hope, the caſe is deſperate; But what he ſaid to them when they were ſo reaſoning, *As I live, ſaith the Lord, I have no pleaſure in the death of the wicked, but that the wicked turn from his way, and live*, *Verſ.* 11. is generally true concerning mankind, while he is calling to them; and of the truth of this he hath given his Son for a witneſs, in that he appointed him, and he was manifeſted to take away our ſins, and in him is no ſin, 1. *Joh.* 3. 5. As the firſt offence was unto all men to condemnation, ſo the righteouſneſs of the laſt *Adam* was to all men to juſtification of life, in an anſwerable ſenſe, *Rom.* 5. 18. he once in the end of the world appeared to put away ſin by the ſacrifice of himſelf, *Heb.* 9. 26. and by vertue, and as the effect thereof, he hath delivered us in himſelf from the power of our enemies; *Now* (ſaith he) *is the judgement of this world* (namely when his ſoul was troubled) *now ſhall the Prince of this world be caſt out* (namely, from being the Prince of the world, as he was neceſſarily according to the curſe of the law,) *And I, if I be lifted up from the Earth, will draw all men unto me*, (namely from under the judgement of the world, and dominion of the Prince of the world) *Joh.* 12. 27, 31, 32. *Joh.* 17. 2. *Math.* 12. 28, 29. Now then herein is further evidenced, that man may lay apart all filthineſs, and ſo this of covetouſneſs, in that, that ſnare of Satan is broken, and we are in Chriſt deliver'd, without which we had been neceſſarily bond-ſlaves to him, and led captive by him at his pleaſure,

pleaſure, being ſhut out, and baniſhed from God; *But he hath delivered us in himſelf, out of the hands of our enemies, that we might ſerve him without fear, in righteouſneſs, and holineſs before him,* &c. *Luk.* 1. 73-75. *Pſal.* 98. 1-4. *Col.* 2. 15. *Oh that men would praiſe the Lord for his goodneſs, and for his wonderful works to the children of men; For he hath broken the gates of braſs, and cut the bars of iron in ſunder, Pſal.* 107. 15, 16. He hath broken down the middle wall of partition between God and us; hath taken out of the way all that was in the way contrary to us, nailing it to his Croſs; and having ſpoiled principalities, and powers, he made a ſhew of them openly triumphing over them in himſelf, *Eph.* 2. 14, 15. *Col.* 2. 14, 15. *Pſal.* 47. 1-5, 6. and 68. 18.

2. Herein is alſo ſhewn, that Jeſus Chriſt hath not onely purged away the guilt of that firſt ſin, and ſinfulneſs from before the preſence of God; but alſo that he hath obtained power into himſelf to make reconciliation for the ſins of the people; which they are guilty of upon a new account, and which deſerve new wrath, even the wrath to come; he hath not onely received gifts in the man for men (as they come to have a being from *Adam*) but for the rebellious alſo (that are diſobedient, and gainſaying to the Goſpel, compare *Iſa.* 65. 2. with *Rom.* 10. 21.) that the Lord God might dwell among them, *Pſal.* 68. 18. without which they could not poſſibly be made an habitation for him. He offer'd up ſacrifice, firſt for his own ſins (which were imputed to him, and accepted by him as his to anſwer for) and then for the peoples; and this he did (not often, as the former High-prieſts, he needed not to do it daily, but) once, when he offered up himſelf, *Heb.* 7. 27. and 10, 11, 12. He hath not onely made peace for us by the blood of his Croſs; But he is our peace, *Eph.* 2. 14. *the propitiation for the ſins of the whole world,* 1 Joh. 2. 2. and the propitiatory, and Mercy-ſeat, and ſo ſet forth in the word of faith, *Rom.* 3. 25. and as in our types of old, the Mercy-ſeat was put above, and ſo did cover the ark in which was the two tables of the covenant, whereby our ſinfulneſs, and vileneſs is diſcovered, *Exod.* 25. 21, 22. even ſo Jeſus Chriſt he is the true Mercy-ſeat, the covering for our perſonal ſins, in which we alſo tranſgreſs the law; & for which otherwiſe we ſhould ſpeedily be cut off; without this alſo we could not lay apart any thing that is evil; For there is no man that ſinneth not, who can ſay he hath made his heart clean, or that he is pure from his iniquity, and ſo particularly from this iniquity of cove-

tousness; now were there not this provision made for us in, and thorow the blood of Jesus, were there not forgiveness of those sins in which we sin against the grace of God bringing salvation there could be no opportunity for us to come to be washed, or to seek deliverance therefrom, and so God could not be worshipped by us: *If thou Lord should'st mark iniquities, O Lord, who shall stand? but there is forgiveness with thee that thou maiest be feared*, *Psal.* 130. 3,4. Herein the grace of God, & gift by grace doth exceed the first offence; *For the judgment was by one* (offence) *to condemnation; but the free gift is of many offences unto justification*, *Rom.* 5.16. not only to justification and discharge from that first offence, but from many offences in which men sin after the similitude of *Adams* transgression; and in Christ God is become a God gracious, and merciful to sinners, a God of pardon, *Neh.* 9. 17. forgiving iniquity, and transgression, and sin; who can righteously heal men, and forgive their iniquity of covetousness; whose name, and power is great for pardoning great iniquities, *Numb.* 14.17-19. *Psal.* 25. 11. with whom there is plenteous redemption in Christ Jesus, through his blood, the forgiveness of sins, according to the riches of his grace, for thieves, covetous ones, rebellious transgressours, backsliders, while the day of grace, and patience is continued to them, *Psal.* 130. 7. *Eph.* 1. 7. 1 *Cor.* 6. 10, 11. And also through this man, who is raised from the dead, and saw not corruption, is preached to us the forgiveness of our sins, without some discovery whereof, no man could be incouraged in believing to confess his sins, *Act.* 13. 37, 38. *Psal.* 130. 3, 4. *Jer.* 3. 12, 13. 22. and 31. 19. *Joel.* 2.13. *Rom.* 2. 4. *Isa.* 55. 1-6, 7. *Act.* 5. 30, 31.

2. In this first, and fundemental branch of the Testimony is declared to us the vileness of our sins, which needed such a mighty one to be abased for us, as was the Son of God, and the vanity of our idols; for none of these could be a meet sacrifice to be offered up to God; We were not redeemed with corruptible things, as silver, and gold, but with the precious blood of Christ; thousands of rams, and ten thousand rivers of oyl would not have satisfied for the sin of the World, or have made peace, they profited not in this day of wrath, for if they could, Christ hath dyed in vain, 1 *Pet.* 1.18,19. *Gal.* 2.21. it was necessary that he that was in the form of God, should take on him our nature, and become obedient to death; or otherwise we must have pined away in our iniquities, and have been for ever expelled from the pre-

preſence of God; hence it was the Apoſtles maner, and cuſtom to open, and alleadge, that Chriſt muſt needs have ſuffered, and riſen again, *Act.* 17.3. this then ſhews that we are debters but not to the World, that we ſhould love it, or the things thereof; Was it crucified for us? Or were we baptized into the name of it that we ſhould ſet our hearts, and affections on it? What ingagement hath it laid upon us that we ſhould forſake the Lord, the fountain of living waters, and luſt after, and hew to our ſelves broken ciſterns that can hold no water? hath this redeemed us from the curſe of the law, or did it contribute any thing thereto? Was this the means by which Chriſt made peace for us, or needed he, or poſſeſſed he a great ſhare of this, that he might do the will of God in order to our recovery? look we into, and continue looking into the perfect law of liberty, and this wil be powerful to ſtrengthen us to mortifie our members, which are on the earth. Thus the Apoſtle found it; *God forbid that I ſhould glory ſave in the croſs of our Lord Jeſus Chriſt, whereby the world is crucified to me,* Gal. 6.14. it was herein rendred as a dead, vile, unprofitable thing to him, as that in which he could take no delight; in the preaching of this Croſs it appeares, that without bloodſhedding there was no remiſſion to be obtained, no peace to be made but by the blood of his Croſs, no victory to be gotten over our enemies but thorow death; how then ſhall we give our loves unto, or ſet our hearts upon ſuch vain things that have not profited us? And eſpecially how ſhall they that have been baptized into Chriſt, and thereto were baptized into his death (inſtructed, and waſhed into the knowledge thereof, in which they ſee the emptineſs of all idols, and that theſe things are not of the Father, but are of the world, how ſhall they) ſet their affections on things on the earth, or mind earthly things?

3. In this alſo is ſhewed unto us a rich, and compleat proviſion of all things treaſured up in the perſon of our Jeſus, obtained by his blood, which are infinitely better than what naturally we are deſiring, and that which in the injoyment will give reſt to us; in which alſo he is ſhewing the emptineſs of all other things: For the holy Spirit in glorifying Chriſt, therein ſhewes to us, *that all fleſh is graſs, and the goodlineſs thereof, the glory of man to be as the flower of graſs; the graſs withereth, and the flower thereof falleth away; rickes are not for ever, but the word of the Lord endureth for ever.* Iſa. 40.6.8. 1 Pet. 1.18-24,25. Here are exceeding better trea-

ſures provided for us, and laid up in a ſure hand, and in ſeeking them with the whole heart we ſhall bemade partakers of them: In him are unſearchable riches; *Eph.* 3.9. All treaſures of wiſdome and knowledge, *Col.* 2. 3. *riches, and honor are with him, yea durable riches, and righteouſneſs*, Pro. 8.18. in ſeeking after him the almighty ſhall be our gold, and we ſhall have ſilver of ſtrength, *Job.* 22.25. *God hath given us* (mankind) *eternal life, and this life is in his Son*, 1 Joh. 5.10,11. This is that treaſure to be deſired, which is in the dwelling of the wiſe, in the ſecret place of the moſt high, *Pro.* 21.20. *The Merchandiſe whereof is better than the Merchandiſe of ſilver, and the gain thereof than fine gold*, &c. Pro. 3.13.15. *and* 8.19. *How much better is it to get wiſdom than gold?* &c. Pro. 16.16. *Man knoweth not the price thereof*, Job. 28.12-20. What would it profit a man if he had the whole world in a day of wrath, would this ſave him? would this procure the forgiveneſs of his ſins? will this give peace, or make a man partaker of the favour of God, and fellowſhip with him? will it obtain his love? no, *if a man would give all the ſubſtance of his houſe for love, it would utterly be contemned*, Cant. 8.7. Pro. 11.4. Zeph. 1.18. their ſilver, and their gold ſhall not be able to deliver in the day of the Lords Wrath; they ſhall not ſatisfie their ſouls, nor fill their bowels, *Ezek.* 7.19. But God hath freely provided better things for us; in which is ſhewn, that thoſe uncertain riches have no glory as compared with the glory of this durable riches in Chriſt, this man who hath made peace for us, and is our peace, is more precious than fine gold, than the golden wedge of Ophir, *Iſa.* 13.12. He is ſo in himſelf, and to them that believe he is precious; this is that treaſure hid in a field, the which when a man hath found he hideth, and for joy thereof goeth, and ſelleth all that he hath, and buyes that field; counts all as dung, that he may win him, and be found in him, *Math.* 13.44-46. *Phil.* 3.7-9. How powerful would the conſideration hereof be to ingage to ſet our affections on things above, and not on things on the earth, *Col.* 3.1,2. Conſidering alſo, that as there is ſuch an excellency in thoſe riches which the Lamb hath worthily received, becauſe he was ſlain, *Rev.* 5.12. ſo he is poſſeſſed of them for us, even for us mankind; hence all are called upon to come to the Waters, even every one that thirſteth; not onely thoſe that are gracious thirſters, and who thirſt after more from the taſtes they have forehad of the graciouſneſs of the Lord; but ſuch alſo as are ſeeking refreſhing where it is not; and

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ſo are reproved *for laboring for what is not bread, and ſpending their money for what profits not*, Iſa. 55.1-6,7. Yea our Savior on this ground, becauſe all things are delivered to him of the Father invites all that labor, and are heavy laden to come to him, and he would give them reſt; in which he ſignifies that they were ſuch as had not yet reſt though they labor'd for it; and therefore they were not laboring for it, or ſeeking it where it was, and yet he graciouſly calls them, *Math.* 11. 27, 28. and inſtructs thoſe that were laboring for the meat that periſheth, to labor for that which indures to eternal life, *Joh.* 6.27. as intimating this meat was prepared for them, and indeed the bread which he gives is his fleſh which he hath given for the life of the world, *Joh.* 6.51. ſo that alſo in ſeeking after this he will give it unto them; *Pro.* 2.1-6. As he hath obtained all into himſelf that are excellent for mankind, ſo he hath given unto us aſſurance in his great, and precious promiſes confirmed by his blood that every one that asketh ſhall receive, *Math.* 7.7,8. and ſuch incouragement he hath not given us, that in laboring to be rich, he will grant our deſire herein; yea in mercy he may ſo diſappoint, and befool us, that we may not find the life of our hands; *But if any lack wiſdom, let him ask it of God who giveth liberally to all men, and upbraids not, and it ſhall be given him*, Jam. 1.5. were this proviſion in Chriſt never ſo ſatisfying, and inriching (as it is infinitely ſo) yet while men are ignorant that it is prepared for them before they come, and whether they come, or no, and ſure to be had in ſeeking after it, they content themſelves with their huſks rather than to run at ſuch an uncertainty for ſuch things as are not ſeen; & *that meſſage which comes to men by the hand of a fool cutteth off the feet*, Pro. 26.6. it hinders them, and takes off their affections, and purſuit after the things that are ſo infinitely worthy, and more to be deſired than gold, yea than much fine gold; while fools (who conſent not, or come not up, to wholeſome words, even the words of our Lord and Savior, 1 *Tim.* 6.4,5. and ſo know not whether Chriſt hath dyed for thoſe they declare their meſſage to, or whether God loves them, or there be any better things certainly prepared for them in Chriſt before they ſeek, and whether they ſeek, or no, and ſo, ſure to be had in ſeeking) do yet exhort men to labor to know whether Chriſt dyed for them, to labor for that meat which indureth to eternal life, to get an intereſt in Chriſt, to labor to repent, and turn to God. The things that are not ſeen, though excellent,

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yet are ſuch as men naturally have no delight in, or deſire after; and therefore the Holy Ghoſt, not onely commends them to us as thoſe things that are principal, and moſt deſireable; but alſo, aſſures men that all things are ready for them; the bread is prepared, and wine mingled, *Math.* 22.4 8, *Pro.* 9.1-5. *Iſa.* 55.1 4-6. and affirms that thoſe that follow lying vanities forſake their own mercies, looſe their own ſouls, deny the Lord that bought them, *Jona.* 2.8. *Math.* 16.26. 2 *Pet.* 2.1. and that in coming to Chriſt, as God is drawing them, they ſhall not be aſhamed of their hope; That ſo men may be incouraged upon principles of certainty, and truth to ſeek the Lord while he may be found: it was the conſideration that there was bread enough in his Fathers houſe, and to ſpare, that made the Prodigal reſolve to return to him, and no longer expoſe himſelf to periſh with hunger, *Luk.* 15.17.18. This branch of the Teſtimony of Jeſus the Apoſtle deliver'd firſt of all unto the Corinthians, while they were ſome of them thieves, covetous, &c. to wit, that Chriſt dyed for their ſins, and was buried, and roſe again the third day, &c. to redeem them from this iniquity; and it was powerful, for by it they were ſaved, &c. Compare, 1 *Cor* 6.10.11. with *Chap.* 15.1-3. Yea

4. He hath made ſuch proviſion in his great and precious promiſes which are all confirmed in the blood of Chriſt, and ſure to all the ſeed, forgiving to us whatſoever is good for us in, and to to our ſeeking after him, as is powerful, as viewed in the Croſs of Chriſt, to preſerve us from covetouſneſs: Jeſus Chriſt who was for a little while made lower than the Angels, that he might by the grace of God taſte death for every man: is now crowned with glory, and honour; and he hath not onely received all ſpiritual bleſſings in Heavenly things, ſuch as pardon, righteouſneſs, wiſedom, eternal life; but God hath given him dominion over the works of his hands, and hath put all things under his feet, though yet we ſee not all things put under him; This was contained in the loſs of the firſt publick man, that having ſinned, he deprived himſelf of the glory of God, and ſo of that dominion which God gave him over the works of his hands; but now Jeſus Chriſt hath reſtored that which he took not away, *Pſal.* 8.4-8. with *Heb.* 2.7, 8. *The Earth is the Lord Chriſt's, and the fulneſs thereof, Pſal.* 24.1. with 1 *Cor.* 10.21-26. *All power is given to him in Heaven, and in Earth, Math.* 28.18. Indeed this is not gloriouſly manifeſted now, as it ſhall be hereafter, but we by faith may know that God hath

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put all things under his feet, *Eph.* 1. 21, 22. *All that the Father hath is his, Joh.* 16. 15. and he, as thus furniſhed, hath given us aſſurance in his promiſes that in ſeeking him we ſhall have of theſe things what he ſees needful, and good for us; which promiſes are ſo ratified, and ſealed by his blood, that there is no reaſon, or room left for us, while walking in the light of the Lord, to call into queſtion his faithfulneſs in performing, ſee how the Holy Ghoſt ſets this before us to preſerve from covetouſneſs, and from the practiſe of thoſe that exerciſe themſelves thereto: Our Savior when he warns his diſciples of taking thought for their life, or body, he gives this inſtruction and promiſe to them, ſeek ye firſt (in, and unto all things) the Kingdom of God, and his righteouſneſs, and all theſe things (namely, what you ſhall eat, what you ſhall drink, and wherewith you ſhall be cloathed) ſhall be added to you, *Math.* 6. 24-34. ſo the Apoſtle ſaith, *Let your converſation be without covetouſneſs, and be content with ſuch things as you have (namely as you have, prepared in Chriſt, in whom all things are yours, even the world, life, things preſent,* &c. 1 *Cor.* 3. 21-23. and which you have aſſured to you in his promiſes, and he is giving to you in his way.) For he hath ſaid, *I will never leave thee, nor forſake thee*; ſo that we may boldly ſay, *the Lord is my helper,* &c. *Heb.* 13. 5, 6. *Pſal.* 34 8-10. Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy, to deliver their ſoul from death, and to keeps them alive in famine, *Pſal.* 33. 18, 19. ſee alſo *Pſal.* 37. 3, 4, 19. and 84. 10, 11.

He hath not promiſed us meat for our luſt, or that he will give unto us ſuch accommodations as our naturall ſpirit is deſiring, and craving, that may be hurtful for us; but what ever he ſees we need to our ſeeking him he will not withhold. Yea he may bring his people into many ſtraits, ſo that they may be in hunger, and thirſt, in faſtings, in cold, and nakedneſs, for the trial of their faith; and that they may learn to live the life they live in the fleſh by the faith of the Son of God, who loved us, and gave himſelf for us: *But he will cauſe all things to work together for good to them that love God, who are the called according to purpoſe, Rom.* 8. 28-32-37 39. Yea and he that gave his Son in due time to dye for us ungodly ones, while without ſtrength, will in due time, and ſeaſonably be mindful of his covenant, in giving meat to them that fear him, till they have finiſhed their courſe, *Pſal.* 111. 4, 5. Oh what powerful arguments are contain'd, and what compleat incouragement

couragement is given to us in this word of the beginning of Chriſt, to ſtrengthen us to receive this admonition, *viz*, *To take heed, and beware of covetouſneſs.*

2. That men may take heed, and beware of covetouſneſs while called to day, is manifeſt, in what Jeſus Chriſt is now doing in his preſent work, and office whereto the Father hath appointed him; and that both in what he doth to us from Heaven in the name of the Father; and in what he doth for us in Heaven with the Father, in both which he is the Savior of all men, eſpecially of them that believe. And ſo

1. Jeſus Chriſt who hath made peace for us by his blood, and is our peace; in whom dwelleth the fulneſs of the Godhead bodily, is appointed, and hereby fitted to be, and is the great Apoſtle by whom God hath ſpoken to us in theſe laſt days, and by whom he ſtill ſpeaketh in his Teſtimony by his Spirit to our ſpirits, that we might know the things freely prepared for us, and given us in himſelf, that through the knowledge of it we might be redeemed from the Earth; he is the great peace-preacher, preventing every man in due time with ſome diſcoveries of his goodneſs; and eſpecially us, amongſt whom the Scriptures in the records thereof are preſerved; *He is the true light that lighteth every man that cometh into the world*; and more advantage doth he give to us, upon whom his name is called, in opening our blind eyes in due time, and turning us to God from Idols, and ſo ſaving us from our ſins; For to this end hath God appointed him to be the light, that he might ſave us; for thus he ſaith, *I have given thee for a light of the Gentiles, that* (by this means) *thou maſt be for ſalvation to the ends of the Earth*, Act. 13. 47. *The grace of God that bringeth ſalvation to all men hath appeared, teaching us, that denying ungodlineſs, and worldly luſts, we ſhould live ſoberly*, &c. *Tit.* 2. 11, 12. it brings ſalvation to all men in due ſeaſon, not finds it in men beforehand; and it is ſaving, not onely it hath ſuch a tendency in it, but alſo there is ſaving ſtrength accompanying it, to ſtrengthen men to receive it in it's appearance, and therewith to deny worldly luſts, *&c.* Otherwiſe how glorious ſoever the things be which Chriſt hath wrought, and obtained into himſelf for us, men cannot take heed, and beware of any thing reproved; *For man is born like a wild Aſſes colt*, the way of peace they know not; they have no wiſdom in them; they cannot know thoſe things which belong to their peace, for they are ſpiritually diſcerned; nor can they ſee the iniquity

quity of covetouſneſs, but may think it to be godlineſs; every man by his knowledge is bruitiſh; and thence they have no freedom of will to chuſe life, and refuſe death; no affection to, or deſire after things that are above; But God hath put his ſpirit upon his Son, and hath given him for a light of the Gentiles, to open the blind eyes, *&c. Iſa.* 42. 1-6. 7. and 49. 6-9. *and good, and upright* (faithful to him that appointed him) *is the Lord; therefore will he teach ſinners in the way, Pſal.* 25. 8. ſo that when men are walking in the iniquity of their covetouſneſs to the provoking God to wrath, and to ſmite them, *&c.* he (to recover them therefrom) creates the fruits of his lips, peace, peace, to him that is far off, *Iſa.* 57. 17-19. he makes known his words to the worſt of ſinners, and particularly to thoſe that are greedy of gain, and therewith reproving them, *Pro.* 1. 19-23. upon whom doth not his light ariſe? *Job.* 25. 3. The Holy Spirit doth convince the world of ſin, becauſe they believe not on Chriſt; that is, he doth both reprove, and fault them; and not onely ſo, but convince them, and evidence to them, that this is their great ſin, and the cauſe of all other ſins, for which the wrath of God abides on them, and ſo of their covetouſneſs; and the argument whereby he thus convinceth them, it is, by glorifying Chriſt, and taking of his things, and ſhewing to them; *Joh.* 16. 8-15. That is to ſay, to the convincing them of their ſinfulneſs, he ſhews to men, that Chriſt hath dyed for them, and is riſen again, and hath received all fulneſs, and compleatneſs into himſelf for them, that they might run unto Jeſus Chriſt with a relinquiſhing all other things, *Iſa.* 55. 1-5. All things that are reproved are made manifeſt by the light; wherefore he ſaith, *Awake thou that ſleepeſt, ariſe from the dead,* (namely from dead perſons, and things, and particularly from all filthineſs of the fleſh, and from this bitter root of covetouſneſs of which the Apoſtle had been admoniſhing) *and Chriſt ſhall give thee light, Eph.* 5. 3-5-14.

And to thoſe that turn at his reproofs, and receive the Teſtimony God hath given of his Son, he is pouring forth his ſpirit to them, and making known his words; He is giving to them the Spirit of wiſdom (to make them wiſe, to inlighten the eyes of their underſtanding) and revelation (to reveal Chriſt further to them, that they may count what hath been gain ful to them as loſs for Chriſt; *Yea, that they might ſtill count all things as loſs and dung for the excellency of the knowledge of Chriſt, that they may*

win him, Phil. 3. 7-9. He is rendring his blood so precious before them, in shewing the peace thereby made, the victory thereby gotten, the righteousnes thereby compleated, the eternal redemption thereby obtained; the new Testament, and everlasting covenant thereby sealed, and confirmed, that he is thereby still, and further powerfully redeeming them from their vain conversation, 1 *Pet.* 1. 18, 19. *Rev.* 5. 9. with chap. 14. 3, 4. He gives himself unto them, and with himself all things, to deliver them from this present evil world, 1 *Cor.* 3. 21-23. *Gal.* 1. 4. and thus is he deading them to the things here below; crucifying them to the world, *Rom.* 6. 2, 3. *Gal.* 6. 14. raising their affections to things above, *Col.* 2. 9-12. with 3. 1, 2. strengthning them to have their conversation in Heaven, their minds, hearts, and affections there, and they set to promote the things thereof, even while they may, according to the instructions of his grace, be exercised as to the outward man in the work of their Callings, and assuring them he will never forsake them, in having their conversation without covetousnes.

2. He is also the great, and onely Mediator between God and Men, making intercession for transgressors, that they might be saved from their sins, and so from this iniquity of their covetousnes, and come to the knowledge of the truth, 1 *Tim.* 2. 4, 5. otherwise men that have added rebellion unto their sin, could have no opportunity for being washed without which they shall have no part with Christ; but now through his daily presenting himself in the vertues of his sacrifice offered once for all, patience, and forbearance is exercised, and space of repentance vouchsafed to rebellious ones, that the Lord God may dwell amongst them; and all this day of his patience he is vouchsafing means, and stretching out his hand to them that are greedy of gain, that they in hearing his words, might turn at his reproof, *Psal.* 68. 18. *Prov.* 1. 19-23. 24. *Isa.* 65. 2. *Rev.* 2. 20, 21. *He is the Lamb of God, that taketh away* (in his present mediation) *the sins of the world, Joh.* 1. 29. *and is the propitiation for the sins of the whole world,* 1 *Joh.* 2. 2. He is praying, *Father, forgive them,* as *Luk.* 23. 34. *Lord, let it alone this year also, till I shall dig about it, and dung it, Luc.* 13. 7, 8. and while he thus intercedes, the Father hears him, and it is an acceptable time, 2 *Cor.* 6. 1, 2. the long-suffering of the Lord is, and is to be accounted salvation; his end herein being that men might come to repentance, and be saved, *Isa.* 53. 10-12. 2 *Pet.* 3. 9. 15. *Act.* 14. 17. 2 *Cor.* 5. 15.

And

And in an eſpecial manner he is mediating for thoſe that come God by him, and is therefore able to ſave them to the uttermoſt, *Heb.* 7. 25. without which, he were not able; he is the Mediator of the new Teſtament that by means of death for the redemption of the tranſgreſſions under the firſt Teſtament, they which are called might receive the promiſe of the eternal inheritance, *Heb.* 9. 15. he is taking away, and ſo covering their ſins, that God may be patient to them, while they continue in them, that they may have ſpace vouchſafed to come to the fountain prepared, and opened, for waſhing, and cleanſing, and that the ſpirit of wiſdom, and revelation in the knowledge of Chriſt may be given to them continually, that through that knowledge they might flee from the pollutions of the world; and in confeſſing their ſins, and turning to him, he is forgiving them in Heaven, and making them partakers of the forgiveneſs of their ſins, and ſo mediating the new Teſtament in his blood, that they may be cared for; to the end they may ſeek the Kingdom of God, and his righteouſneſs; he is their Advocate (who is alſo the daily, and ſtanding propitiation for their ſins) to teach them what to pray for as they ought, and how to pray, to hear their prayers, to grant their requeſts, and fulfil the deſires of their heart; to manage their matters, to waſh, and cleanſe them in his blood, to ſubdue their iniquities, fight their battels, ſupply their wants, and perfect what concerns them; *He is a Sun, and ſheild, and will give grace, and glory; and no good thing will be withhold from them that walk uprightly*, *Joh.* 2. 1, 2. *Pſal.* 84. 11, 12.

3. To this end, that thoſe that hear the word may be doers of it, and ſo take heed, and beware of covetouſneſs, he is ſetting before us the things to come at the appearing of Chriſt, and in his kingdom; and theſe are propoſed to, and ſet before men generally in the ſcriptures of truth; and of great uſefulneſs to thoſe that believe the Teſtimony of Jeſus; and are looking to the end from the beginning, to ſtrengthen them to have their converſation without careſulneſs and covetouſneſs; As to ſay

1. He hath prepared a kingdom for them that receive his grace to purpoſe, even to the ſaving of their ſouls; He will raiſe them again that ſleep in Jeſus firſt, and change the ſurviving believers, and they together ſhall appear in glory, when Chriſt who is our life ſhall appear in his glory; *they are now kings, and prieſts unto God, and ſhall reign on the earth*, Rev. 5. 10. *and* 20. 4-6. *the king-*

dom, and dominion, and greatnes of the kingdom under the whole heaven, shall be given to the people of the saints of the most high, Dan. 7.27. *they shall sit with Christ in his throne*, Rev. 3.21. *judge the world*, 1 Cor. 6.2. *inherit the earth*, Psal. 37. 9-11. *have power over the nations, and rule them with a rod of iron*, Rev. 2.26,27. and then compleatly bear the Image of the Heavenly in their bodies, which shall be fashioned into the likenes of his glorious body; In their spirits, injoying the harvest of all blessing, of which they have now but a first fruits. In that dominion, and rule that shall be given them when he shall make new heavens, and a new earth, 1 *Cor.* 15.49. in being Christ's they are *Abraham's seed, and heires according to promise, and so heyres of the world to come*, Rom. 4.13. Heb. 2.5. and shall injoy the heavenly *Canaan*, which was given to *Abraham*, and his seed by an everlasting covenant; the which he hath not yet possessed; *God gave him none inheritance in it, no not so much as to set his foot on, yet he promised he would give it to him for a possession, and to his seed after him*, Act. 7.5. and faithful is he that hath promised, who also will do it; This everlasting covenant being confirmed by the blood of Jesus, who is brought again from the dead, and alive for evermore, being the great shepherd of the sheep, and Mediator of the new Testament--that the called may recieve the promise of the eternal inheritance, *Heb.* 9.14. and 13.20. and blessed is he that believeth; for there shall be a performance of the things that are spoken. Christ himself as raised from the dead, being the foundation and ground of it; and he as given to us in the Gospel, and by faith received is that in which God makes with us, and gives us assureance of the everlasting covenant, *Isa.* 55.3. with *Act.* 13.34.

Now this blessed hope which is declared to us in the word of the truth of the Gospel, is very powerful, as viewed in the Cros of Christ, to deliver us from this present evil world; we are saved by hope from our sins, and so from loving, and lusting after this World. Hence frequently the Holy Ghost sets this before us, to take off our hearts from the things here below, and that we might be without carefulnes, and covetousnes. Thus our Savior in this *Luk.* 12. takes occasion from the miscarriages of this man who desired him to speak to his brother to divide the inheritance with him, to warn his disciples of taking thought for their life what they shall eat, &c. And to seal home that admonition, saith; *Feare not little flock, For it is your Fathers good pleasure to*

give

give you the kingdom, (therefore) *ſell that you have and give alms*, &c. *Luk.* 12.22-32-35. ſo the Apoſtle ſaith, *When Chriſt our life ſhall appear, then ſhall ye alſo appear with him in glory; Mortifie therefore your members that are upon the earth* — covetouſneſs *which is idolatry*; Col. 3.4,5. He that hath this hope in Chriſt, that when he ſhall appear we ſhall be like him, &c. purifieth himſelf as he is pure. As Chriſt is pure in his work, waſhing, and cleanſing from deſires of being now manifeſted, and from minding, and affecting the things of the world, ſo ſuch an one purifieth himſelf, daily, and continually he goes on ſo to do, 1 *Joh.* 3.1-3. how forcible was this bleſſed hope with the holy men in former times, to redeem them from the earth,; they ſaw the promiſes afar off, and were perſwaded of them, and embraced them (kiſſed, and cloſed with them, as very deſireable, and lovely) and (as the effect, and conſequent thereof) confeſſed *that they were ſtrangers, and pilgrims on the earth*, &c. *Heb.* 11.13.16. *And by faith Moſes preferred the reproach of Chriſt before the treaſures of Egypt, and refuſed to be called the ſon of* Pharaohs *daughter; For he had reſpect to the recompence of reward*, Heb. 11.24-26. and if this had ſuch efficacy on them, when they ſaw the promiſes afar off, would it not now rather crucifie us to the world, and the World to us, were we looking to thoſe things not ſeen? conſidering, that the promiſe God made to the Fathers he hath fulfilled, *in that he hath raiſed Chriſt from the dead, in whom all the promiſes of God are yea, & amen*, Act. 13.32,33. 2 Cor. 1.20. would it not make us willing to go forth unto him without the camp, bearing his reproach; *For we have here no continuing City, but* (have good reaſon to) *ſeek one to come*, Heb. 13.13,14. Yea and eſpecially now the grace of God doth inſtruct, and move us to have our converſation without covetouſneſs, *For the end of all things is at hand*, 1 Pet 4.7. *the time is ſhort, it remaineth that both they that have wives be as if they had none*, (as with reſpect to covetouſneſs, and carefulneſs, in laying up for themſelves, and theirs here on earth) *and they that weep* (for any loſs, deprivation, or diſappointment in God's providences ordered to them) *as though they wept not; and they that rejoyce* (for any gain advantage, or increaſe) *as though they rejoyced not; and they that buy* (that they may have ſome viſible maintenance ſecured to them) *as though they poſſeſſed not*, &c. *For the faſhion of this world paſſeth away*, 1 Cor. 7.29-32. *Wherefore gird we up the loynes of our mind* (from wandring in our deſires after the things on the earth, or

ſetting

ſetting our hearts upon them) *be ſober, and hope to the end, for the grace that is to be brought at the revelation of Jeſus Chriſt; For yet a little while, and he that ſhall come, will come, and will not tarry, now the juſt ſhall live by faith,* 1 Pet. 1. 13. Heb. 10. 37. 38. 2 Pet. 3. 11-14.

2. And that we may take heed, and beware of covetouſneſs, conſider the terror of the Lord, againſt thoſe that continue therein, as declared in the Goſpel.

The Lord will be terrible unto them, ſuch as ſuch ſhall not inherit the Kingdom of God; *let no man deceive us with vain words; for becauſe of this the wrath of God cometh continually upon the children of diſobedience to the glorious Goſpel which comes to redeem and deliver from the earth, and from having fellowſhip with men in this unfruitful work,* 1 Cor. 6. 10, 11. Eph. 5. 5-7. Col. 3. 5, 6. *The day of the Lord will come as a ſnare on all them that dwell on the face of the whole earth, Luk.* 21. 34, 35. The Lord will be very terrible to ſuch in that day of wrath; *in that day ſhall a man caſt his idols of ſilver, and his idols of gold, which they made each one for himſelf, to worſhip to the Moles, and to the Batts, to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his Majeſty, when he ariſeth to ſhake terribly the earth,* Iſa. 2. 16. 21. Oh let us not by following lying vanities forſake our own mercies; *what will it profit a man to gain the whole world, and looſe his own ſoul?* theſe are idolaters, and as ſuch they ſhall be puniſhed, their worm dyeth not, in that lake into which they ſhall be caſt, and their fire is not quenched. Were it not infinitely better for us now to receive the love of the truth that we may be ſaved from our iniquities, and idols, than expoſe our ſelves to the wrath to come? Oh who knoweth the power of it? *what ſhall a man then give in exchange for his ſoul?* than a great ranſome cannot deliver; *will he eſteem thy riches, no not gold, nor all the forces of ſtrength;* Job. 36. 18, 19. theſe profit not in a day of wrath. Oh how dreadful will it then be, when the Son of man ſhall ſay, *Depart ye curſed into everlaſting fire, prepared for the Devil, and his angels? For I was an hungred, and ye gave me no meat; I was thirſty, and ye gave me no drink; I was a ſtranger, and ye took me not in; naked, and ye cloathed me not; ſick, and in priſon, and ye viſited me not,* Math. 25. 41-43. He ſaith not, your heart was ſo given to your covetouſneſs, you ſo loved the world, and the things thereof, that you defrauded me, and took away from me wrongfully what was mine; you were not content with that portion of earthly things that was in your

your own poſſeſſion, but you coveted mine, and took it away by violence, and extortion, and ſo expoſed me to hunger, thirſt, cold, and nakedneſs; no, this was not directly laid to their charge, though this is ſtrongly ſuppoſed to be a more grievous iniquity; but that for which they are ſentenced to everlaſting deſtruction from the preſence of the Lord, it is, that they did not caſt their bread upon the waters; they withheld more than was meet, and now it tends to this great poverty; they are now left deſtitute of his favour, and for ever ſeparated from him, and doomed to the vengeance of eternal fire; now when his poor ſervants that formerly injoyed their evil things are comforted, thoſe who formerly injoyed their good things are tormented, and ſhall be ſo for ever; For there will then be ſuch a great gulf fixed, that there is no paſſing from that ſtate and condition to another, *Luk.* 16. 25. at this our heart may tremble, and be moved out of place; who amongſt us will give ear to this? who will hearken, and hear for the time to come? ſuch an one as thus ſhuts up the bowels of his compaſſion when opened, may poſſibly by ſome men be look't upon as an hard man, and as one that too much loves his money, and this may be deemed as a venial, or ſmall offence in him; and yet he may paſs for an honeſt man, though ſomewhat hard; but were it wiſely conſidered, how ſuch wil hereafter be proceeded againſt, it would, as viewed in Chriſt (in whom there is now forgiveneſs, and cleanſing, and power to deliver from the wrath to come) be powerful to awaken us to quit our ſelves from this iniquity.

What hath been ſaid, in ſhewing that we may take heed, and beware of covetouſneſs, and by what means we may do it, may be of uſefulneſs to us.

Uſe. 1. To ſhew unto us the preciouſneſs of the blood of Chriſt, in its vertue, and in it's diſcovery for redeeming us, 1 *Pet.* 1. 18, 19. As that is it whereby forgiveneſs is procured, peace made, ſpirit received, great and precious promiſes confirmed, eternal life, and redemption obtained; ſo the diſcovery, and application thereof is that whereby he doth waſh us from our ſins, *Rev.* 1. 5. 1 *Joh.* 1. 7. redeem us unto God from the Earth, and from amongſt men, *Rev.* 5. 9. and 14. 4, 5. purges from dead works, as well as from thoſe that are deadly, to ſerve the living God, *Heb.* 9. 14.

2. It ſhews unto us the reaſon why we are not waſhed from this filthineſs of covetouſneſs, namely, becauſe we come not unto, and are not obedient to the blood of ſprinkling, 1 *Pet.* 1, 2. *Eph.* 5. 6.

for

for were we obedient thereto, it would ſave us; and if we do not thus experiment it, let us judge our ſelves, and ſearch, and try our ways, for certainly we have been wandring out of the way of underſtanding, 1 *Cor.* 15. 2. 1 *Theſ.* 1. 9, 10. *Oh thou who art named the houſe of Jacob is the ſpirit of the Lord ſtraitned? are theſe his doings? do not my words do good to him that walketh uprightly? Mica.* 2. 2-7.

3. Let it inſtruct and ingage us to give more earneſt heed to the things which God hath teſtified of his Son: in what he hath done, and is become: in what he is now doing: and in what he will do, and ſo let us receive, and walk in the ſpirit, minding the things of the ſpirit, and we ſhall not fulfil the luſts of the fleſh, *Gal.* 5. 16. this is our victory, even our faith; who is he that overcometh the world, but he that believeth that Jeſus is the Son of God? 1 *Joh.* 5. 4, 5. it is onely through the ſpirit we may mortify the deeds of the body, *Rom.* 8. 13. it is good for us to know, *that a man is not juſtified by the works of the law, but by the faith of Chriſt* (the word of faith, in which he is now manifeſted to be the foundation, and object of faith, as formerly he was not) that we may believe in Jeſus Chriſt, that we may be juſtifyed, (and cleanſed alſo, as juſtified ſometimes ſignifies; as *Dan.* 8. 14.) by the faith of Chriſt, and not by the works of the law; *for by the works of the law ſhall no fleſh be juſtified, Gal.* 2. 16. That we may therefore flee covetouſneſs, conſider we, and remember what God hath given us in Chriſt, and the hope ſet before us, to be poſſeſſed, and injoyed when he ſhall appear in glory, and wait through the ſpirit (who glorifies Chriſt) for the hope of Gods righteouſneſs through faith; ſo ſhall we meet with his Divine power for delivering us from every path of the deſtroyer, *Col.* 3. 3-5. *Gal.* 5. 5. And to ingage us to take heed, and beware of covetouſneſs, let us briefly conſider the motive here laid down by our Savior, to ſeal home this caution; *For a man's life conſiſts not in the abundance of the things which he poſſeſſeth*; From whence we noted

3. That the conſideration of this, that a man's life conſiſteth not in the abundance of the things which he poſſeſſeth, is alſo proper, as viewed in the glorious Goſpel to move us to receive this admonition, *viz.* to take heed, and beware of covetouſneſs.

By [*the abundance of the things which he poſſeſſeth*] is here meant, the things of this preſent world, as appears, in that it is ſaid, *a man*, as a man, poſſeſſeth them; and by the parable which our Savior

Savior presently joyns unto this Caveat, *Luk.* 12. 16-18. *the things of the Earth, & which he possesseth here on Earth*, as distinguished from what is laid up in Heaven, in the motions, and teaching of his grace.

And by [*a man's life*] is meant, that life which he hath as a man, or which is proper to him as a man, as distinguished from that life which God hath prepared for men, and given them in Christ; *this is the record, that God hath given to us* (mankind) *eternal life*; *and this life is in his Son*, 1 *Joh.* 5. 10, 11. and which life he is giving with Christ; so as in finding him we shall find, and be made partakers of it; in which is contained the forgiveness of our sins, and the favor of God, and fellowship with him; which is now given through the knowledge of him; our Savior here speaks not of this life, nor is this man's life as a man, or Son of *Adam*, but obtained, and treasured up for us in the second Man, the last *Adam*; this is called *the life of God*, *Eph.* 4. 18. which he hath given us in, and is giving us with his Son, and making him partaker of it by faith that receiveth him; had our Savior said, *eternal life*, or *the life of God consists not herein*; many would have been ready to say, they know that well enough, who yet are given to covetousness, and so are idolaters, and rejoyce, and trust in these things, as if eternal life consisted in them; But here he descends so low, in asserting the emptiness, & unprofitableness of man's abundance, as that he may shew that the thoughts of man, yea and of the wise also are very vain.

For what man is there that doth not secretly think that his life consists in the abundance of the things which he injoyeth; but it is not so: his life, his natural life which is given to him through the Mediator, and which God doth preserve during his pleasure by his blessing of meat, and drink to him (*for man lives not by bread alone, but by every word that proceeds out of his mouth,*) and by his gracious protection, this consists not in the abundance of the things which he possesseth. That is

1. As life, and to live, signifies in Scripture, a comfortable being, and injoying chearfulness, and gladness (as 1 *Sam.* 25. 6. so in an higher sense the word is used, 1 *Thes.* 3. 8. so a man's life consists not therein; a man lives never a whit the more merrily; this is that which men (at least) think to be in abundance; they think it will make their lives comfortable; they propose to themselves a great deal of contentment in having an abundance, and therefore they desire, and lust after it, and labor to be rich in themselves, and they say, or will say, *Eat, drink, and be merry*, as he in the parable, *Luk.* 12. 19. but they never come at it; it makes not their present life comfortable, and joyous. For

1. There is no satisfaction in these things; *he that loveth silver shall not be satisfied with silver*; *nor he that loves abundance with increase*, *Eccl.*

5. 10. the appetite, or deſire, is not filled; but he ſtill cryes, *Give, give; he coveteth greedily all the day long*, *Eccl.* 6. 7. *Pro.* 21. 26. and ſo is like the troubled ſea that cannot reſt; ſurely every man walks in a vain ſhew, ſurely they are diſquieted in vain; he heapeth up (continually, &c) *Pſal.* 39. 9. while they ſeek for reſt in theſe things, their deſire is inlarged as Hell; and they cannot be ſatisfied; this is not our reſt, becauſe it is polluted, it is not bread, and therefore it will not ſatisfie, *Iſa.* 55. 2. *Mica.* 2. 10. Chriſt onely is the reſt where the weary may find reſt; but the abundance of theſe things give no reſt, and ſo the life cannot be comfortable: he is ſtill wiſhing for it, and deſiring more; and ſuch is the way of every one that is greedy of gain, that it takes away the life (the comfort of the life) of the owners thereof, *Prov.* 1. 19. and from the greedineſs of gain they are led to much ſore travel, and labor, that they may increaſe to themſelves, and more load themſelves with thick clay; it is a loading themſelves indeed, for it is an heavy burden to them, fills them with trouble, grief, and much diſquietment, and vexation of ſpirit, *Hab.* 2. 6. yea, though at ſome time they may laugh, and rejoyce, yet it is but as the crackling of thorns under a pot, appears great, but it is preſently gone; *yea in laughter the heart may be ſorrowful; and the end of that mirth is heavineſs*; Eccl. 2. 2. and 7. 6. *Pro.* 14. 13. it is the word of Chriſt kept in the midſt of the heart that is life to thoſe that find it, and health to all their fleſh; and though all the days of the affliction of ſuch is evil; *yet he that is of a merry heart, hath a continual feaſt*, *Pro.* 4. 20-22. and 15. 15. *he then that will love life, and ſee good days* (live chearfully, and comfortably;) *let him* (not labor to be rich, but) *refrain his tongue from evil, and his lips that they ſpeak no guile; let him eſchew evil, and do good, let him ſeek peace, and enſue it*, 1 *Pet.* 3. 10, 11.

2. As ſuch an ones life, or living comfortably conſiſts not in his abundance; becauſe while he ſeeks reſt therein, he ſtill deſires after, and labors for more, and ſo diſquiets himſelf in vain: ſo alſo he meets with much vexation in bethinking how to ſecure to himſelf what he hath gotten, like this rich man in the parable, *Luk.* 12. 17, 18. he thought within himſelf, ſaying, *What ſhall I do, becauſe I have no room where to beſtow my fruits? and he ſaid, this will I do, I will pull down my barns, and build greater*, &c. *All his days are ſorrows, and his travel grief; Yea his heart taketh no reſt in the night*, Eccl 2. 23. *The ſleep of a laboring man is ſweet, whether he eat little, or much; but the abundance of the rich will not ſuffer him to ſleep*, *Eccl.* 5. 12. they are now caring how they ſhall lay up what they have, ſo as to ſecure it; or how they may let it out, or lay it out ſafely, or to greateſt advantage; and full of fears, leſt thieves

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ſhould break through, and ſteal; or leſt thoſe in whoſe hands they have diſpoſed it ſhould be impoveriſhed, and break, and they looſe all; or when troubles are in the Earth, and God orders judgements of war, and ſword, leſt all ſhould be taken away by violence from them; all his days he eateth in darkneſs, and affliction; many ſorrows, cares, and feares attend the abundance here poſſeſſed, and injoyed; and ſo a man's life, the comfort of it, conſiſts not herein, *Eccl.* 5, 14-17.

3. Yea, God diſtributeth ſorrows alſo, and is ordering ſorrow, and wrath to them with their ſickneſs, while they poſſeſs their abundance, and are not laying it up in Heaven according to the inſtructions of his grace, *Eccl.* 5, 14-17. and this to a gracious end, while called to day, that they might ſeek after that treaſure hid in Chriſt, and make themſelves friends of the Mammon of unrighteouſneſs. To the ſinner (to thoſe that erre, and miſs the way, wander out of the way of underſtanding, and ſo miſs the mark) he giveth travel, to gather, and to heap up, *&c. Eccl.* 2. 26.

2. And as by man's life may be meant the preſervation, and continuance of it, ſo it conſiſts not in the abundance of the things which he poſſeſſeth; this will not prolong his days upon the Earth; Yea, on the contrary, as the Proverb ſaith, *He that hateth covetouſneſs ſhall prolong his days*, *Prov.* 28. 16. *which of you* (ſaith our Savior) *by taking thought, can add one cubit to his ſtature*, or age? *Math.* 6. 27. Yea many times ſuch ſhorten their lives, and dye before their time. Sometimes more directly, as the fruit of their delighting in their abundance, in ſeeking to add to what they have by their labors, cares, and breaking their reſt, and ſleep, and adventuring themſelves into danger when an advantage is put into their hands for increaſing to themſelves, and that they make ſure their uncertain riches, and by many fears occaſioned to them they bring themſelves to untimely ends, and ſhorten their days; *ſuch is the way of every one that is greedy of gains, which taketh away the life of the owners thereof*, *Prov.* 1. 19. and however God is provoked, when men harden their hearts againſt his grace, and the reproofs of inſtruction, ſometimes to order, and permit violent perſons to take away their lives, and they dye unlamented, as it was with *Jehoiakim*, *Jer.* 22. 17-19. or himſelf to take them away by ſickneſs, and wrath with ſickneſs ordered to them, *Eccl.* 5. 17. and their abundance will not remove his hand from off them, though they have been truſting in their abundance, and pleaſing themſelves that they can procure ſuch means, and Phyſicians as may recover them; yet if he will not withdraw his hand, the proud helpers muſt ſtoop under him; behold he taketh away, who can hinder him? who will ſay unto

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him what doest thou? then neither their gold, nor their silver shall be able to deliver them; *he is a God that respecteth not persons, nor taketh reward, Job.* 9. 12, 13. *Deut.* 10. 17. *Ezek.* 7. 19. or he may take them away suddenly, and deprive them of opportunity of seeking help anywhere; as it was with this rich man; *Thou fool, this night thy soul shall be taken away from thee*; he accepts not the persons of Princes, nor regards the rich (who have abundance in their possession) more than the poor; for they are all the work of his hands: in a moment shall they dye, and the people shall be troubled at midnight, and pass away, and the mighty shall be taken away without hand, *Job.* 34. 19, 20.

Oh that it might be then of this use to us, to take heed and beware of covetousness; seeing neither the comfort, nor continuance of a mans life consisteth in possessing of an abundance; and if it be not able to do that which is the least, and that which every one proposeth to himself in desiring, and laboring for it, how then can it do what is greatest? if a man's life consists not herein, surely much less doth eternal life consist herein: *Oh then let us not Labor for this meat that perisheth, but for that which indureth to eternal life, which the Son of of man will give unto us, for him hath God the Father sealed.* Let us not seek what we shall eat, or what we shall drink, neither let us be of doubtful mind; For all these things do the nations of the world seek after, and our Father knoweth we have need of these things; but let us rather *seek the Kingdom of God, and all these things shall be added to us*; And that we may have our conversation without covetousness, and carefulness, and cast our cares upon him, oh let us feed upon the flesh of Christ, as given for the life of the world, this will strengthen thereto.

Remember, and consider his infinite love in appointing him by his grace to taste death for every man, and the preciousness of his blood, in the vertue whereof he is raised, and glorified; this we shall find powerful to ingage, and strengthen us to seek those things above, to set our affections on things above, not on things on the Earth; and so to dispose our way, that God in all things may be glorified through Jesus Christ, to whom be praise, and dominion for ever, and ever, *Amen.*

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